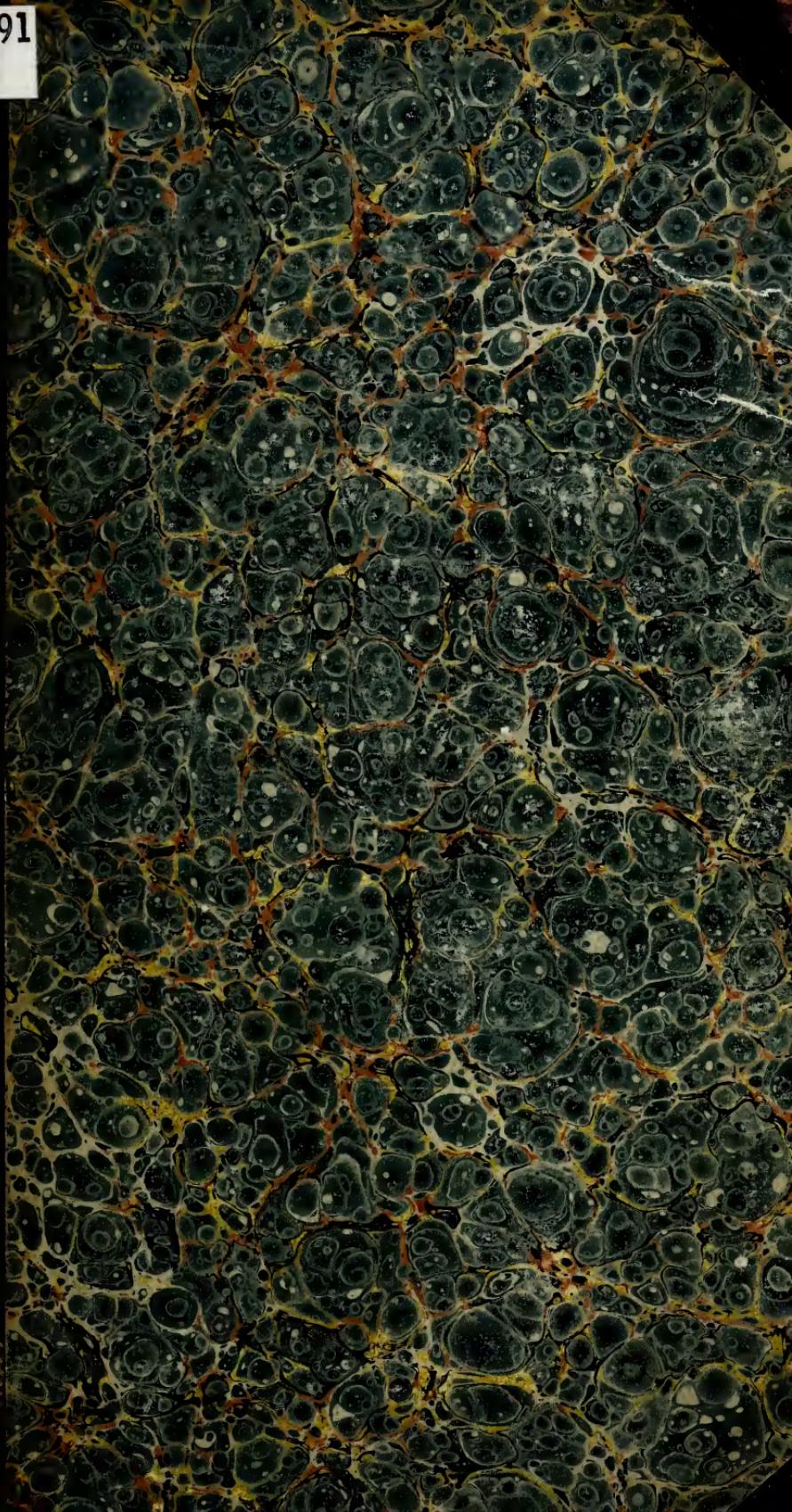


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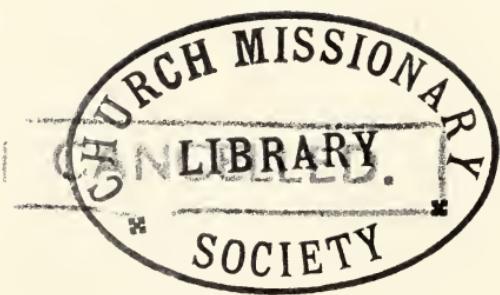
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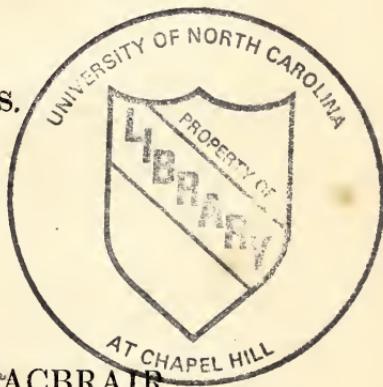
THE MANDINGO LANGUAGE:

WITH VOCABULARIES.

BY

THE REV. R. MAXWELL MACBRAIR,

TRANSLATOR OF THE GOSPELS INTO MANDINGO, &c.



—
LONDON:

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INTRODUCTION.

THE Mandingo is one of the most extensive languages of Western Africa. It not only prevails in various parts of the coast, south of the Senegal, but reaches interiorly towards the Niger and the mysterious Timbuctoo. It is spoken by all the native tribes settled on the banks of the Gambia, and has been adopted by the roving hordes also which frequent the neighbourhood of this noble river.

In so large an extent of country, peopled by different nations, a considerable difference of dialect must necessarily take place, especially in an unwritten language. The author of this Grammar, and of other Mandingo works, is therefore fully aware, that many natives may express themselves in a manner slightly differing from the rules and phraseology which he has adopted as the best standard of the language. The inhabitants of the interior use a more elliptical method of speaking than those on the coast ; but the author would not have been justified in making choice of such a dialect as would tend to degrade the language. It has been his aim to study clearness, precision, and a regular grammatical form ; so that whilst these works may be understood by all the Mandingoes, they may also be the means of giving them a habit of precision in the manner of their daily inter course.

The greatest difference of dialect existing amongst the aborigines of the Gambia, proceeds from the frequent omission of the possessive and personal pronouns, the neglect of the sign of the possessive case, and the abbreviation of familiar words and phrases. But such contracted forms of expression render the phraseology somewhat ambiguous in its meaning, and would make it almost unintelligible in writing.

The natives of Western Africa have also little idea of the value and divisions of time; hence some ambiguity occasionally arises in relating the circumstances of an event. The author has endeavoured to fix the value of the tenses of the verb with as much precision as usage will admit of.

Nor must it be forgotten, that as there can be no regular standard in an unwritten language, so every native esteems his own way of speaking to be the best. In this respect also, the pretensions of individuals have been set aside, and those forms of expression are adopted which are most agreeable to the laws of construction; that so, these first attempts at Mandingo composition may be the commencement of a series of improvements in a language which is by no means destitute of harmony and elegance.

As the Mandingoës have no letters of their own, the Roman characters have been adopted as the most simple, and best adapted to the pronunciation of the language. Many of the Mahometan aborigines are slightly acquainted with the Arabic letters, but this alphabet is very unsuitable for the expression of Mandingo, the former abounding in consonants and the latter in vowels. Besides, the Arabic has no proper *o* or *e*, which letters constitute much of the Mandingo dialects. Twenty-one Roman characters

have been found sufficient for the enunciation of all the Mandingo sounds, exclusive of a few diphthongs; which also shows the propriety of adopting the present mode of orthography: whilst a considerable help is thus afforded to the English student and to all those natives who are at all acquainted with English reading. The only difficulty with respect to the orthography that need be here mentioned is that of *i* and *y*, being frequently pronounced in the same manner. In fact, these letters are synonymous in their enunciation, and both of them are employed simply for the purpose of perspicuity.

The author expects that improvements in the language will take place, in conjunction with the gradual advancement of the people in knowledge and refinement.

ERRATA.

Page 2, line 8 from the bottom, insert *f*, between *b* and *m*.

6, line 20, perhaps *hakilimalu* is more proper.

11, line 21, for *nat* read *nta*.

19, line 18, delete the comma after *ya*.

25, line 2, for *akultata* read *akuliata*.

26, lines 7 and 8, for *yela* read *kela*.

30, line 17, delete the comma between "until, if."

37, line 2 from bottom, for *lukungo* read *lokungo*.

40, line 10, for *bamo* read *bama*

44, line 24 for *fana* read *fanata*

45, line 22, for *kisa* read *kisata*.

47, line 6, for *Be sumeyata* read *Bi sumeiata*.

68, line 6 from bottom, for *nyima* road *nyinya*, and again
nyinyata.

A GRAMMAR,

&c.

ALPHABET.

1. To express all the sounds found in the Mandingo language, twenty-one Roman letters are employed. These consist of six vowels and fifteen consonants, besides diphthongs. Their forms, and names for native enunciation, and their power in English are as follows :—

FORM.	NAME.	IN ENGLISH.	POWER IN ENGLISH.
a	a	ah !	a, as in ah !
b	be	bey	b
d	de	day	d
e	e	a	ey, in bey
f	ef	effe	f
g	ge	gay	g hard, as in garden
h	he	hay	h, as in holy
i	i	ee	ee, as in been. Before another vowel, as y
j	je	jay	j soft, as in jar, jelly
k	ke	kay	k
l	el	el	l
m	em	em	m
n	en	en	n
o	o	o	o
p	pe	pay	p
r	ar	are	r
s	es	es	s
t	te	tay	t
u	u	oo	oo, as in boot
w	wu	woo	w
y	yi	ye	y, as in ye. But without a vowel following, as ee.

The diphthongs are *ei*, pronounced as in the English word eye; *oi*, as in foible; *au*, as ou, in our; *eu*, as ew, in few; and *ey*, as in day. This latter is chiefly used in order to distinguish monosyllables in *e*.

2. The letter *i* between two other vowels is sounded as if it had also the power of *y*; as, *asumeiata*, it is cold, as if written, *asumeiyata*, &c.

3. *A* has also sometimes a different sound from that given to it above, which arises from composition; thus *wara* is the root of a causative verb *warandi*, to enlarge, which is pronounced like close *u* in under. *Janni*, to roast or burn, and a few other words, are pronounced in a similar way.

4. *Ng* is a ringing sound; and when these letters are conjoined in a word, they are always pronounced in the same syllable. This is the only difficult Mandingo sound: Thus *gne* must be emitted at one time, as if *e* were added to the English word *thing*, and then *thi* were removed and the remainder *nge* were run quick together. *Kungo*, the head, will be pronounced *kung-o*, and not *kun-go*; and so with all words having this combination of letters.

When a termination in *ng* has *la*, *le*, *na*, &c., added to it, or if such a particle immediately follow, they are run together, and a double *n* is formed; so *finng le sang la* becomes *finne sanna*. Also when *t* or *k* follow *g*, the latter may be omitted, as *tiling*, *tilinti*.

5. Again, *n* before *k* is always a ringing sound like *ng*; thus *finkerito*, blind, is pronounced like *finng-kerito*.

But *n* before *b* or *m* is changed into *m* for the sake of euphony: *man be* becomes *mam be*.

When final *n* precedes incipient *a* or *e*, a *g* or *y* is inserted as a species of liquid sound; so *men a* becomes *meng a* or *men-ya*, (the former seems to be most proper,) many natives not being able to perceive any distinction in these two sounds.

6. Final *n* before *l* doubles the *n* and expunges the *l*,

so *dinna*, give to me, instead of *di nla*, a contraction of *di nte la*.

Tj is sounded like ch in child, as *nyantjo*, (pronounced as *nyan-tsho*,) a nobleman or prince.

NOUNS.

IN treating of the accidents of nouns, we shall include adjectives or attributives with substantives, the former being merely qualifying words, subject to the same rules of construction as the latter.

NUMBER.

7. There are two numbers in Mandingo, the singular and the plural, whose use is similar to that of other languages ; but there are some peculiarities in the manner in which the plural form is employed in Mandingo.

8. The plural is obtained from the singular number ending in *o* by the addition of *lu* ; but if the final vowel be not *o*, it is changed into it ; as,

SINGULAR.	PLURAL.
<i>muso</i> , a woman	<i>musolu</i>
<i>yiro</i> , a tree	<i>yirolu</i>
<i>mansa</i> , a king	<i>mansolu</i>

There are two or three exceptions to the above rule. (See 13 and 20.)

But it is only the moveable vowel which is altered, for *keo* or *ke*, a man, makes *keolu*, not changing the preceding *e*.

The *lu* is pronounced very short when *ye* is affixed : (See 111 :) thus *moluye* is sounded like *molye*.

9. The plural of the personal pronouns makes either *elu* or *olu*, as *ntelu* or *ntölu*, we ; *altelu* or *altölu*, you ; *itelu* or *itölu*, they ; the last of which forms appears to be most grammatical, but custom allows of either.

10. The indefinite pronoun *bey*, all, every, has properly no plural, in whatever part of a sentence it may be found. It follows the noun to which it refers, which takes the plural form in its stead ; (being an exception to the next rule;) thus, *molu bey*, all people.

11. When nouns substantive are joined with words signifying an attribute or quality of the things specified, the noun usually precedes the attributive in the order of construction, and the latter alone assumes the plural form, as,

SINGULAR.

<i>ke bette</i> , a good man	<i>ke betteolu</i>
<i>fane kuoiring</i> , a white cloth	<i>fane kuoiringolu</i>

PLURAL.

12. Should the qualifying word however denote the material of which an article is composed, it is followed by the noun, which is then put in the plural, as *sanna muro*, a gold knife, *sanna murolu*, gold knives.

13. If *jama*, much or many, be joined with a noun, no plural form will be adopted by either, as *nye jama*, many fishes ; but *jamalu* is used alone to signify many persons, as *jamalu be je*, "many are there."

GENDER.

14. No distinction of gender, in so far as regards the termination of words, is known in Mandingo. Only one distinguishing word is used, viz., *muso*, a woman or female ; thus, from *dingo*, a child, comes *dinke*, (*ding keo*,) a male-child, or a son ; and *dingmuso*, a female-child, or a daughter.

So also,

- mbadinke*, my mother's male-child, or brother.
- mbadingmuso*, my mother's female-child, or sister.
- ninsemuso*, a female ox, or a cow.
- jatemuso*, a female lion, or a lioness.

The same personal pronouns also are used indifferently for masculine, feminine, and neuter. And the third person of verbs relates to all genders alike.

CASE.

15. There are no declensions in Mandingo ; but a few particles are used to show the place of a noun in the sentence, or to signify the manner of its dependence upon the verb.

For these particles see government. (110—112.) As, however, the possessive case refers to the dependencies of nouns, we shall make some observations upon it here.

16. The possessive case in Mandingo seems to have been formerly indicated by the simple insertion of the possessive pronoun *ala*, his, &c. Custom, however, has contracted this latter, and joined it with the noun, so as virtually to become a genitive form : thus from

mansa ala kumo, the king his word
mfa ala bungo, my father his house

we now obtain

mansala-kumo
mfala-bungo.

The *la* is pronounced as if it were affixed to the following word, and pronounced *mfa labungo*. For this and other reasons, it has been thought proper to insert a hyphen between the two dependent nouns, which however may be dropped in course of time, when the natives shall be habituated to grammatical construction.*

In giving an explanation of what is meant by any of the above phrases, the natives would adopt such a form as *mansa ala kumo*, &c., which means, “as for the king, his word,” &c.

17. The above theory of the origin of the possessive form also accounts for a contracted genitive case. For as the abbreviated form of *ala* is *a*, some persons improperly say *mansakumo*, where the contraction should not be employed.

18. But in nouns denoting relationship, parts of the body, powers of the mind, &c., the contraction

* See Note A.

properly takes place, as *musa-dingo*, the woman's child.

But sometimes *a* cannot be employed, and then the hyphen alone marks the possessive sense, as *mo-nyada*, the man's face.

NOUN OF INSTRUMENT.

19. This is denoted by the addition of *rango* to the noun or verb, as,

<i>do</i> , work	<i>dorango</i> , a working instrument or tool.
<i>muta</i> , take, hold	<i>muterango</i> , a holder, peg, latch, &c.
<i>bitte</i> , cover	<i>bitterango</i> , a covering, wrapper, &c.

NOUN OF QUALITY.

20. To express an individual possessed of any particular attribute, or quality, we affix *ma*, *molu*, sometimes *malu*, as,

hakilo wisdom, *hakilima*, a wise person ; *hakilolu*, wise people.

fanko, power, *fankama*, a rich or powerful man ; *fankamolu*, rich people.

To say, "that man is rich," we must use a circuitous expression ; *wo mo fanko b' ala*, viz., "as to that man, power is to him ;" or else the form in 24. *wo mo be fankamaring*.

NOUN OF OFFICE AND AGENCY.

21. A verbal noun similar to the form of the infinitive mood is employed to denote office or agency, both in a good and bad sense ; as, from *kanta*, keep, comes *kantala* or *kantärla*, a keeper, and thence, *sakantärla*, a shepherd. So also *sunyarla*, a thief, &c. *Lonna*, learned, or a learned man, is a contraction of *long la*. (See 4.)

22. Another verbal noun terminates in *ro*. Thus

domo, eat, *domoro*, eating, or the act of eating.

sunya, steal, *sunyaro*, theft.

mansa, reign, *mansaro*, kingdom.

ATTRIBUTIVES OR ADJECTIVES.

Proper Adjectives can scarcely be said to exist in the Mandingo language. Their place is supplied partly by substantives, and partly by verbal nouns, and other verbal expressions; so that we prefer calling them *Attributives*.

23. Simple nouns are used attributively, as *sanna muro*, a gold knife. (See 12.) These usually denote the material of which a thing is composed.

24. The state of an object at the time of its being spoken of, is expressed by the addition of *ring*; as *keo be konköring*, the man is hungry; so also *muso mindöring*, a thirsty woman.

This may be termed a participial noun, and is to be distinguished from verbal action, as it simply denotes present condition or quality. Hence the same form may be used in neuter and passive expressions, as,

keo be laring, the man is lying, or is lain down.
bungo fittaring, a house swept.

But from such forms as *tenkung*, be quiet, comes *tenkunding*, calm, placid; so from *tiling*, straighten, comes *tilinding*, just, &c.

25. A certain class of attributives relating to bodily defects &c. assume a different termination; thus,

namato, olu, maimed, from *namata*.
finkerito, olu, blind, from *finke*.
kuranto, olu, sick, from *kurang*.

26. *Bale* denotes want, as *mansa hakilobale*, a king without wisdom, or a foolish king; *jaubale*, wanting fault, or innocent.

Balia is used in the same sense in a substantive form: as, *hakilobalia*, want of wisdom, viz., folly.

These are privative forms, expressive of simple destitution.

27. When nouns substantive are joined with attributives, the final *o* of the former is generally omitted or changed into *e*: as,

ke(o) bette, a good man.

ding(o) bette, a good child.

mure jau, a bad knife.

It will be easily perceived, that most Mandingo nouns terminate in *o* (though it be sometimes confused with *a*). This *o* is frequently emphatic, and in some cases is equivalent to a definite article, especially where it might otherwise be omitted. In familiar conversation, the omission frequently occurs.

DIMINUTIVES.

28. A diminutive form is made by the addition of *nding* to the noun. This is no doubt an abbreviation of *domanding*, little: as *muso*, a woman; *musonding*, a little woman. Diminutives are pretty much used, both with things animate and inanimate.

But *ding* is sometimes changed into *ring*: as, *ninsering*, a calf.

COMPARISON.

29. There are no regular degrees of comparison in the Mandingo language. But if one thing be represented as superior to another, the last noun (or pronoun) has *ti* affixed to its termination: thus,

sanno le fisse koddoti, gold is better than silver.

keo le finta musoti, the man is blacker than the woman.

nge sanno le kannu koddoti, I love gold more than silver.

As *tio* signifies a master or possessor, hence probably the origin of this particle *ti* denoting superiority or preference. The want of such familiar comparatives as more, less, larger, smaller, &c., is much felt in the Mandingo.

NUMERALS.

30. The Mandingo adjectives of number are simple.

Kiling, one. *Woro*, six.

Fula, two. *Worongwula*, seven.

Sabba, three. *Sey*, eight.

Nani, four. *Konanta*, nine.

Lulu, five. *Tang*, ten.

Tang ning kiling, eleven.

Tang ning fula, twelve, and so on.

Tang fula, or *moang*, twenty.

Tang sabba, thirty, &c.

Kemi, one hundred. *Kemi fula*, two hundred, &c.

Kemi tang, or *wuli*, one thousand.

31. Ordinals are formed by adding *njang* to the numerals, omitting final letters where necessary for the euphony of the combination. But we except *folo*, first, and *labango*, last, from this rule: thus,

fulanjango, the second.

sabbanjango, third.

naninjango, fourth.

tanjango, tenth.

Some use *kilinjango*, first.

32. Distributives merely repeat the numerals: as,

kilingokiling, one by one,

fula fula, two by two, &c.

PRONOUNS.

33. PRONOUNS in Mandingo are as destitute of case as nouns substantive or adjective. We have seen that *la* is the only distinction of a possessive case; and it is this particle which affects pronouns also. But instead of calling it a case here, we prefer leaving it entirely to the possessive pronouns, to which it properly belongs, being also their only distinguishing characteristic.

PERSONAL PRONOUNS.

34. A general view of the personal pronouns is as follows:—

1 Per. sing. *nte* cont. form *n*, *m*, (see 4, 5.) I, me.

2 *ite* *i* Thou, thee.

3 *ate* *a* He, she, it.

1 Per. plu. *ntolu* or *ntelu* (sometimes *n*) We, us.

2 *altolu* or *altelu* Cont. form *al*, Ye, you.

3 *itolu* or *itelu* *y*, They, them.

The contracted forms are generally used, excepting in cases where emphasis is intended: as in the following examples:—

<i>nkuranta,</i>	I am sick.
<i>a m busa</i>	He struck me.
<i>ibe mindoring</i>	Thou art thirsty.
<i>a fo iye</i>	He told you.
<i>als' a busa</i>	You will strike him.
<i>y a busa</i>	They struck him.
<i>yko</i>	They say.

As the object of the verb always precedes it in the order of Mandingo construction, unless when affected by some conjoined particle, (see 111,) two personal pronouns will frequently be found together, the first in a nominative, and the second in an objective case, as in some of the above examples. They therefore become one syllable in pronunciation.

35. *Y, ye* is used as an indefinite personal pronoun in the same manner as the French particle *on*, they, &c. thus *ynata ya muta*, they came and took him; *ye jankaritolu samba akang*, they brought the sick to him, instead of, *molu ye jankaritolu samba akang*, people brought the sick to him. This particle is constantly employed in lieu of a passive voice. (86.)

36. On account of the frequent use of the abbreviated pronouns, which mostly consist of single letters, many contractions frequently occur, even in writing: Thus,

am a ke no, for *ame a ke no*, he cannot do it.

amam bute, for *amam m bute*, he did not strike me.

as i muta, for *asi i muta*, he will hold you.

a bulo tilindi, for *a abulo tilindi*, he stretched forth his arm, (properly) *a y abulo tilindi*.

Contractions after the verbs *ko, fo*, to say and tell, are constantly used: So,

akaye, for *ako aye*, he said to him.

afaye, for *afo aye*, he told him.

It may be here observed, that a peculiar word is employed to express "saying," or "he said to him," viz., *akayenko*, which literally means "he said to him," "I say." The simple *akaye* is seldom employed. *Ko* never governs any word excepting the personal pronouns following it; but *fo* is always joined with an objective case. (107.)

POSSESSIVE PRONOUNS.

37. These are formed from the personal, by the addition of *la*, being virtually a possessive case.

SINGULAR.		CONTRACTED FORM.	
First person	<i>ntela</i>	<i>na</i>	my, mine.
Second person	<i>itela</i>	<i>ila</i>	thy, thine.
Third person	<i>atela</i>	<i>ala</i>	his, her, its.
PLURAL.		CONTRACTED FORM.	
First person	<i>ntelula</i> or <i>ntolula</i>		our.
Second person	<i>altelula</i> or <i>altolula</i>	<i>al</i>	your.
Third person	<i>itelula</i> or <i>itolula</i>	<i>yla</i>	their.

nat is used for mine in the sense of "my part;" *ita*, thy part, &c. As,

nta dinna, give me my part.

Before nouns of relationship, powers of the mind, parts of the body, &c., (18,) a personal pronoun is used instead of a possessive: Thus,

mfa, my father.
idingo, thy child.
amuso, his wife.

REFLECTIVE PRONOUNS.

38. Self is expressed by *fang*, and also by *dung*; more generally by the former.

mfang, I myself.
ifang, thou thyself.
afang, he himself.
ntolufang, we ourselves.
altolufang or *alfang*, you yourselves.
itolufang or *yfang*, they themselves.

So,

ifang a ta, take it thyself.
a ta ifang dumma, take it by thyself.

RELATIVE PRONOUNS.

39. The relative pronoun is *men*, *meng*, or *mem*, (see 5,) who, which, what ; in the plural *menu* or *menōlu*. It is of all genders and cases.

40. The relative does not admit of an interposing nominative when it is the object of the verb, but immediately precedes it in the order of construction. Thus we say, *wo dingo nge men kannu*, literally, that child I whom loved : So again, *nge molu dye, ng a di menolula*, literally, I the people saw, I it gave to whom.

41. An indefinite relative pronoun is much in use, *mengomen*, whosoever or whatsoever ; as, *mengomen kare salle Allaye*, whosoever prays to God : So also, *a mengomen dani*, whatever he asks. We also find the expression *mo-omen salle*, whoever he be that prays, &c.

42. The relative pronouns interrogative are *juma*, who or what person ? and *mun* or *mung*, what ?

The former takes *jumalu* in the plural : Thus,

juma lemu nyinti, who is this ?

abe mun kela, what does he do ?

a mun do ke, what work has he done ?

wo mo mu munneti, what is that man ? or what sort of a being is that ?

The particle *di* is used interrogatively in such expressions as these,

ako di, what does he say ?

iko di le, what did you say ?

atondi, what is his name ?

and in combination with *nya*, a manner or method, we find *nyadi*, how, or in what way ? As, *aketa nyadi* ? how did it happen, or, how was it done ? literally, it was done in what way ?

43. *Men* is much used in composition to form

adverbs of time, place, and circumstance. In these cases, *la* is affixed to it, and it becomes *menna*. (4.) Thus,

tumamenna, when, at which time.

jamanemenna, when, whilst, in which time.

dulamenna, where, in which place.

nyamenna, thus, in which way.

jamenna, there, in that place.

So with *mun*, as, *muntuma*, when, at what time ? (See Adverbs 101, i. ii.)

INDEFINITE PRONOUNS.

44. Some of these have been mentioned. (41, 42.)

Agreeably to the same form, is

mo-omo, any man, whoever.

fing ofing, whatever, any thing, every thing.

siosi, every, any.

Also, *mo*, somebody, a person ; plural, *molu*, people, or some persons ; as *molu be je*, people are there.

45. *Mu* is a particle used when any definition or explanation is given or required : As,

Alla mu nio leti, God is a spirit.

munne mu, what is it ?

46. A similar particle, *ti*, always terminates a clause or sentence, as in the first of the above examples ; also, *Issa lemu* (or *mu*) *Alla-dingoti*, Jesus is the Son of God.

DEMONSTRATIVE PRONOUNS.

47. The demonstrative pronouns are

nying, this; *nyingolu*, these.

wo, that; *wolu*, those.

48. As there is no proper definite article in MANDINGO, *nying* sometimes takes its place.

So also *wolu* is frequently used in the sense of *itolu* they, them, when it refers to a noun that has preceded. It is vulgarly confounded with this personal pronoun, and some use either indiscriminately.

VERBS.

49. THE Mandingo verb is rather indefinite in its structure, resembling that of Eastern languages, by being destitute of those nice distinctions in mood and tense which are found in Western tongues. The whole conjugation is carried on by means of the personal pronouns, and the use of certain particles which are prefixed or adjoined to the Root or simplest form of the verb ; in order to mark the time, order, or condition of an event taking place. By throwing the various verbal forms into some sort of a classical arrangement, they may be stated as follows :—

I. INDICATIVE MOOD.

50. By this mood we intend those forms of the verb which point out the state of a thing or action as it has existed, or does exist, or shall exist, unconditionally ; viz., without any condition, volition, or contingency being expressed.

AORIST TENSE.

51. This tense has no equivalent in English ; and therefore we borrow the name from the Greek verb. It properly describes an action with respect to both the past and the present, or the state of an object as it formerly existed and still exists. It is therefore usually employed in an indefinite sense, and answers well in describing the state of the *feelings*, or expressing the *qualities* of persons or things.

The component parts of this tense are the personal pronouns and the root of the verb. It has two forms.

52. The first form is adopted when it governs an object ; in which case, particles are inserted to mark the objective case by distinguishing or separating it from the nominative.

The following is an example ; in which the con-

tracted form is always used, except in cases of emphasis and distinction:—

SINGULAR.

1	Per. <i>nge dindingo kannu</i> ,	I love or loved the child.
2	<i>ite ye</i> or <i>ie dindingo kannu</i> ,	thou lovest or lovedst the child.
3	<i>a dindingo kannu</i> ,	he, she, or it loves or loved the child.

PLURAL.

1	Per. <i>ntolu nge dindingo kannu</i> ,	we love or loved the child.
2	<i>altolu ye</i> or <i>alye dindingo kannu</i> ,	you love or loved the child.
3	<i>itolu ye</i> or <i>ye dindingo kannu</i> .	they love or loved the child.

When a *noun* occupies the place of a nominative, the third person singular and plural have this form:—

muso ye dindingo kannu, the woman loves, &c., the child.

musolu ye dindingo kannu,* the women love, &c., the child.

The third person singular is sometimes varied into

muso a dindingo kannu,†
or, *muso le dindingo kannu*.

But this last is not so proper; neither is *le* in the first plural, as

ntolu le dindingo kannu.

The *ye* or *y* thus also ministers to the euphony of the sentence, as,

muso y abulo tilindi, the woman stretched forth her arm.

It would be awkward to say,

muso a a bulo tilindi.

* See Notes B and D.

† See Note C.

Some also would use *nga* instead of *nge*; but this appears to be a confusion of governing words. (See 107.)

53. The second aorist form occurs chiefly in neuter verbs, which generally require the addition of *ta* to the root. The following is an example from the verb *lafi*, wish, or want:—

SINGULAR.

<i>nte lafita</i> or <i>nlafita</i> ,	I wish.
<i>ite lafita</i> or <i>ilafita</i> ,	thou wishest.
<i>ate lafita</i> or <i>alafita</i> ,	he, she, or it wishes.

PLURAL.

<i>ntolu lafita</i> ,	we wish.
<i>altolu lafita</i> or <i>allafita</i> ,	you wish.
<i>itolu lafita</i> or <i>ylafita</i> ,	they wish.

After the same manner are the following:—

<i>mmeta</i>	I continue.
<i>nkonkota</i>	I am hungry (for some time).
<i>alota</i>	He stood.
	&c., &c., &c.

PERFECT OR PAST TENSE.

54. To mark an action as being past or finished, the aorist tense is frequently employed with the addition of *le*, as,

nge dindingo kannu le, I loved the child.

nge wulo busa le, I have beaten the dog.

But the precise time of an aorist tense is often left to be defined by the concomitant expressions: Thus, *nge dindingo kannu le wo tilolula*, I loved the child in those days, can never be mistaken in its meaning.

PLUPERFECT OR DEFINITE PAST TENSE.

55. This expresses either the usual pluperfect meaning, or a definite past: As, *nge dindingo kannu le nung*, I *had* loved the child, or I *once* loved the child. It is distinguished from the former tense by the simple addition of *nung*, viz., before.

FIRST FUTURE.

56. This tense expresses future time definitively, and is the most regular part of the Mandingo verb.

SINGULAR.

<i>nsi kannu,</i>	I shall or will love.
<i>isi kannu,</i>	thou wilt or shalt love.
<i>asi kannu,</i>	he will or shall love.

PLURAL.

<i>ntolu si kannu,</i>	we shall or will love.
<i>altolu si, or alsi, kannu,</i>	you will or shall love.
<i>itolu si, or ysi, kannu,</i>	they will or shall love.

If an objective case intervene, (according to the usual Mandingo arrangement,) beginning with a vowel, a contraction in many cases takes place, and the *i* of the *si* is cut off: As,

ns'a kannu, I shall love him.

as' ifa dye, he will see your father.

But where this elision would render the pronunciation harsh, it had better not take place: As,

nsi altolu kannu, for *ns' altolu kannu*, I shall love you.

SECOND FUTURE, OR FUTURE PROXIMATE.

57. This tense properly signifies "about to do" any thing; and it denotes the going to perform, the intention of performing, or the action itself of performing. It is, therefore, sometimes a present tense, as well as immediate future: Thus,

mbe diamola, I am going to speak, I wish now to speak, or I am now speaking.

The original meaning is, I am to speak.

The whole form is as follows:—

SINGULAR.

<i>mbe kannula,</i>	I am to love.
<i>ibe kannula,</i>	thou art to love.
<i>abe kannula,</i>	he is to love.

PLURAL.

ntolu be kannula, we are to love.
altolu be, or *albe*, *kannula*, you are to love.
itolu be, or *ybe*, *kannula*, they are to love.

When an object to the verb is expressed, a more energetic meaning is conveyed by the insertion of the particle *le*: As, *mbe dindingo le kannula*, I am to love the child, or, It is the child I am about to love. This particle is movable at pleasure; but its use is more elegant.

PRESENT TENSE.

58. The only tense which fully expresses a present action, is that which answers to the English "do" or "does;" but this properly denotes habit or attribute. It adopts the word *kare*, together with the root of the verb: As, *nkare bette ke*, I do good, viz., I am in the habit of doing good, or I have the disposition to do good.

SINGULAR.

<i>nkare kannu</i> ,	I do love.
<i>ikare kannu</i> ,	thou dost love.
<i>akare kannu</i> ,	he does love.

PLURAL.

<i>ntolu kare kannu</i> ,	we do love.
<i>altolu kare</i> , or <i>alkare</i> , <i>kannu</i> ,	you do love.
<i>itolu kare</i> , or <i>ykare</i> , <i>kannu</i> ,	they do love.

A contraction takes place before an objective case commencing with a vowel: As,

nkar' a kannu, I do love him.
ykar altolu kannu, they do love you.

In hasty or familiar conversation, *kare* becomes *ka*: As, *nka wo mira tumo-otuma*, I do think of it always.

59. *Bikare* is the negative form, signifying "does not:" As, *abikare*, or *abika*, *kujou ke*, he does no evil.

II. CONDITIONAL MOOD.

60. Certain particles expressive of condition or contingency require to be followed by certain tenses ; in other respects, the tenses of the conditional mood do not differ from the aorist and future already described.

61. *Ni*, *n'*, or *ning*, if, is generally followed by the aorist : As,

SINGULAR.

<i>ni nga kannu</i> ,	if I love or loved him.
<i>ni ia kannu</i> ,	if thou lovest or lovedst him.
<i>ni a</i> , or <i>n'a</i> , <i>kannu</i> ,	if he love, &c.

PLURAL.

<i>ni ntolu nga kannu</i> ,	if we love, &c.
<i>ni altolu</i> , or <i>n'altolu</i> , <i>ya kannu</i> ,	if you love, &c.
<i>ni itolu</i> , or <i>n'itolu</i> , or <i>ni</i> , <i>ya</i> , <i>kannu</i>	if they love, &c.

ning may be used instead of *ni*, but it is apt to be confounded with the conjunction *aning* or *ning*, and ; but we usually hear *ning mo ye wo ke*, If any body has done it ; so also, *ning keo* &c. This for the sake of euphony.

Ni is sometimes used with the future proximate ; as, *ni abe wo kela*, If he is going to do so ; but it is never employed with the first future or the present.

62. *Ni* sometimes also implies "when" in a conditional sense ; as, *ni nnata*, *nsi wo ke*, If I come, or when I am come, I will do it.

63. *Fo*, that, so that, precedes the first future ; as,

fo nsi kannu, that I should love.

nlafita fo as a ke, I wish that he would do it.

nlafita fo as a ke nung, I wish that he had done it.

64. " May " or " can " is rendered into Mandingo by the addition of the verb *no*, to be able : As,

nge safero ke no, I can write, or I am able to write.

But it is more frequently used with the future tense : As,

nsi ta no, I can go.

65. "Cannot" inserts the verbal particle *te*, and puts *no* in the infinitive mood, as,

ate tama nola, he cannot walk.

But *te* is also abbreviated : As, *at a muta nola*, for *ate a muta nola*, he cannot take it.

Te is always followed by *la*, which distinguishes it from the personal pronouns *ate*, *ite*, *nte*. Considerable emphasis is also laid upon *te* or the vowel with which it coalesces, as in *até nola*, he cannot, and *at á nola*, he cannot (do) it.

66. Should or ought is expressed by *nyang*, *nyanta* : As,

anyanta wo kela, he should do so, or he ought to do so.

ntolu nyanta sallela, we ought to pray, viz., it is our duty to pray.*

asi nyang tala, he must go, or it will be his duty to go.

So also, *aman nyang tambila*, he ought not to pass.

67. "Would have," is expressed by adding *nung* the future : as, *ns a ke nung*, I would have done it.

III. IMPERATIVE MOOD.

68. The imperative is properly used only in the second person singular and plural ; the first of which exhibits the root or simplest form of the verb : Thus,

kannu, love thou ; *alkannu*, love ye.

So,

wo ke, do that ; *al wo ke*, do (ye) that.

* *Nyanta* is one of those words in which *a* is pronounced in a close manner like *u* in under.

69. But the imperative of command is generally rendered by the future definite. This applies to all the persons except the second singular, which also occasionally adopts the same form: As,

as a ke, let him do it, viz., he must or shall do it.

als a ke, you shall do it, or do ye it.

ys a ke, they shall do it, or let them do it.

70. The particle *fo* may precede it, in which case it implies either command or volition; as, *fo as a ke*, that he shall do it; which may mean, either, I order him to do it, or, I wish him to do it. In the same manner we say, *fo ila mansaro si na*, let thy kingdom come.

71. Other modes of expressing our imperative are adopted, according to the particular meaning, which is wished to be conveyed by the English word "let :" Thus, let me do it, may be rendered in three ways:

munya nga ke, let me do it, viz., stop till I do it.

m bula nga ke, let me do it, viz., leave me to do it.

a tu nga ke, let me do it, viz., give me leave to do it.

The first person plural has also an imperative form of exhortation: As

alinge ta, let us go.

alinge salle, let us pray.

This is no doubt a contraction of *al* (for *altolu*) you, *n* or *ning* and, and *nge* I; viz., you and I let (us) go, &c.

IV. INFINITIVE MOOD.

72. The infinitive is formed by affixing *la*: So,

kannula, to love.

nlafita kannula, I wish to love.

73. But after verbs of motion, the *la* is rejected;

as, *atata suo wafi*, he went to sell a horse; but we should say, *alafita suo wafila*, he wishes to sell a horse.

74. A few verbs may insert *ro*; as *domorola*, or *domola*, to eat.

V. PARTICIPLES.

75. The Mandingo has no regular participles, or gerunds, as we find them in Western languages. In the place of a present participle, the second future is sometimes used: As, instead of saying, I found him crying, we use this periphrasis, "I found him, he is crying," *ng a dye abe kumbola*.

76. But where the state of an object is expressed we can use the form mentioned in 24: As, *nga dye besiring*, I found him sitting.

77. The Mandingo has no past participle, which is a great defect in the language, as it causes a periphrasis to be frequently employed. The only forms which approach to it are those mentioned 24 and 25.

NEGATION.

The negative particles belonging to Mandingo verbs are differently employed, according to the particular part of the verb influenced by them.

79. *Kana* is used with imperatives, and in imperative expressions: As,

kana n samba je, do not take me there.

akumota ikan a ke, he ordered you not to do it.

80. *Man* or *mam* (5) precedes aorist parts of the verb, and such like: As,

amam bette ke, he did not good.

amam bettea, he or it is not good.

81. *Me* or *m'* is used with the same tenses, and is preferable where a personal pronoun in the objective case intervenes: As,

am a kannu, he did not love him.

ame altolu kannu, he did not love you.

But *mam* and *me* never have *ta* in the aorist; for we say, *anyanta*, he ought; but *aman nyang*, he ought not.

82. The particle *te* is employed as a negative with the future tense, in which case it has the force of sha'nt or wo'nt; as,

nte tala, I wo'nt go.
ate ta nola, he cannot go. (65.)

83. For *bikare*, does not, see 60.

INTERROGATION.

84. Interrogation is frequently expressed by the use of interrogative pronouns or adverbs; as,

abe munne kela? what is he doing ?
asi na muntuma? when will he come ?

For these see adverbs. (99, 101).

85. Otherwise, interrogation, when not confined to the elevation of the voice, is marked by the addition of the particle *ba*.

abe tala ba? is he going ? or, will he go ?

When the sentence is short, *ba* is generally placed last; but in other cases, it is put as near as possible to the verb to which it refers.

PASSIVE VERBS.

86. The passive voice is wanting in the Mandingo language.

Suffering, or the being acted upon by another agency, has no regular form of its own, but is expressed by a circumlocution after the manner of the French *on*; as, "for he was beaten," we say, "they beat him," viz., *y a busa*. The indefinite pronoun *ye* or *y*, is thus constantly employed.

87. When the agent by whom the action was performed is expressed, the phrase is turned into an active form: so that instead of saying, "he was beaten by the king," we must say, "the king beat him," viz., *mansa ye wo busa*.

88. There are some verbs, however, that do not admit of the particle *ta* in the aorist tense, (see 53); which take this *ta* in the form of an aorist passive; *a mem fei*, which he threw; *mem feita*, which was thrown.

Custom alone can teach the use of these verbs.

CAUSATIVE VERBS.

89. Almost any verb may be transferred from simple agency, to the causing of an action to be performed by another agent, by the addition of *ndi*. (final *o* being changed, except in the case of monosyllables). Thus :—

kello, fight; *kellendi*, make to fight.
abettea, he is good; *abetteandi*, he makes good.
domoro, eat; *domorindi*, feed.

90. Many transitive verbs are in this way derived from radical neuters; as,

la, lie down; *a landi*, lay it down.
lo, stand; *londi*, place, or make (it) stand.
wuli, rise; *wulindi*, make rise, lift up.

COMPOUND VERBS.

91. There are many Mandingo verbs which are composed of two words, the latter alone assuming a conjugational form; thus :—

doke, work,—literally, do work.
akare kujauke, he does wickedly.

ke, to do, is very much used in this way. But if *ro* be affixed to the first verb (where they happen to be two verbs) the words will then be disjoined, and a more expressive and extensive signification is given to the passage; thus :—

kana faro ke, thou shalt do no murder.

92. The word *ba*, great, is also used to form compound verbs, in which case *ba* is put last and receives a conjugational form; so,

bette, good; *abettebata*, he is very good.
akultata, it is heavy; *akuliabata*, it is very heavy.
 A few other words are occasionally employed in the same way.

SUBSTANTIVE VERBS.

93. "To be," is expressed variously in Mandingo, according to the specific meaning implied, or the construction in which it is found.

There may be said to be three substantive verbs.

94. The neuter substantive verb, denoting a simple state of being is rendered by *be*, to which the abbreviated personal pronouns are prefixed; as,

mbe (janne), I am (here;) *ntolu be (je)* we are (there.)
ibe, thou art; *albe*, you are.
abe, he is; *ybe*, they are.

But if it be not used with a personal pronoun, *le* may be employed; as,

keo le janne, the man is here.

keo le fing musoti, the man is blacker than the woman.

In the first of these examples, *be* might be used; but in the latter it would be improper.

Le is also introduced to mark the emphasis of personality; as,

atele nata, he came, or, it is he that came.

95. The impersonal substantive verb is *lemu*, or *leti*, sometimes contracted into *lem* or *let*. (See also 45 and 46.) as,

<i>nte lemu</i> ,	it is I.
<i>na suo lemu</i> , or <i>leti</i> ,	it is my horse.
<i>mo bettelem</i> , <i>mo bettelet</i> ,	he is a good man.
<i>mansa lemu nung</i> ,	there was a king.

96. *Ke*, to do or make, is used in the sense of "become" and "was," as,

aketa mansati, he became a king, or, he was a king.

It is used in all the persons singular and plural.

nketa, I was, or, I became.
iketa, thou wert, &c. &c.

So also,

nsi ke, I will be, or become.
isi ke, thou shalt be, &c. &c.

And,

mbe yela, I am about to be, or become.
ibe yela thou art, &c. &c.

This form is used in the past and future as a substitute for similar parts in the neuter substantive verb, (94,) which is defective in these tenses.

97. The Auxiliary substantive verb has been already used in the conjugations given above. It is,

be-la, for the present, or future immediate.
si, future.
le, past.
le nung, perfect past, and pluperfect.
la, infinitive.

As,

mbe karanna, I am reading, or about to read.
mbe kurang, I am sick,
nsi karang, I shall read.
nsi kurang, I shall be sick.
ng a karanne, I read it.
nkurantale, I was sick,
ng a karanne nung I had read it, &c.
nkurantale nung, I had been sick, &c.

nlafita karanna, I wish to read, or am going to read.
nlafita kuranna, I am going to be sick.

IMPERSONAL VERB.

98. A form of *ke*, become, &c., (see 96,) is used as an impersonal verb in the sense of "happen," as, *aketa*, it happened; *asi ke*, it will happen; *aketa nye* it happened to me, &c. So also, *anata ke*, it came to pass.

ADVERBS.

THE Mandingoës have few proper adverbs ; and although many words are necessarily used in an adverbial sense, yet they can scarcely be said to exist as a distinct and separate form of speech. It must be explained, however, in what manner the adverbs of foreign languages are rendered in Mandingo.

99. First. A few words of place, time, and quantity, are used as simple Adverbs. The principal of these are the following,

<i>jang, janne</i> , here.	<i>abada</i> , ever. (From the Arabic.)
<i>je, jelle</i> , there.	<i>bi</i> , to day.
<i>minto, mintole</i> , where ?	<i>kunu</i> , yesterday.
<i>duma</i> , down.	<i>somanda</i> , in the morning.
<i>jama</i> , many, much.	<i>sining</i> , to-morrow.
<i>tung</i> , again.	
<i>tus</i> , nothing.	<i>yei</i> , yes !
<i>jelu</i> , how many ?	<i>a-ha</i> , yes !
<i>fana</i> , also, together.	<i>a-a</i> , no !
<i>jund</i> , éarly, long ago.	<i>saing</i> , now, presently.

100. Secondly. Words in common construction, without being compounded, are used adverbially. Such are,

(1.) Words in the aorist, and imperative of verbs ; as,

<i>betteata</i> , good !	<i>yole</i> , gently !	<i>slyly</i> .
<i>kanianta</i> , enough !	<i>ide</i> , silence !	
<i>siata</i> , plenty !	<i>katoba</i> , quick !	
<i>kekuta</i> , well done !		

2. Nouns in Construction by means of a governing Particle of Place or Time :

<i>foloto</i> ,	first.	<i>santo</i> ,	above, up.
<i>labangoto</i> ,	last	<i>bantala, banta</i> ,	outside.
<i>nyato</i> ,	before.	<i>kola</i> ,	after.
<i>nyinto</i> ,	herein.	<i>komala</i> ,	behind.

3. Attributives of the form *ring* (see 24) used in Construction. These are numerous, as any such attributives may be put into the following shape:

<i>katabarinto,</i>	quickly.
<i>kuliarinto,</i>	heavily.
<i>kekurinto,</i>	rightly.

4. General Nouns of the form mentioned 44, as,

tumo-otuma, always, time after time.

lung-olung, day by day, every day.

yiro-oyiro, tree by tree, every tree, all trees.

Also,

kilingo-kilingo, one by one.

fula-ofula, two by two, &c.

And, *nyangonyang*, although, nevertheless, yet.

101. Thirdly. Compound words of time, place, and quantity, are used as Adverbs.

1. Simple Compound words.

ADVERBIAL FORMS.

COMPOUNDED OF

<i>bake</i> ,	much.	<i>ba</i> ,	great, and, <i>ke</i> , do.
<i>jamfajang</i> ,	far away.	<i>jamfa</i> ,	be distant, <i>jang</i> , long.
<i>muntuma</i> ,	when?	<i>mun</i> ,	what, <i>tumo</i> , time.
<i>munatina</i> , <i>muneatina</i> ,	why?	<i>mun</i> , <i>mun le</i> ,	what, <i>atinna</i> , he causes, &c.
<i>woleatina</i> ,	therefore.	<i>wo</i> ,	that, <i>le</i> , <i>atinna</i> .
<i>wotumo</i> ,	then.	<i>wo</i> ,	<i>tumo</i> .
<i>wojamana</i> ,	then.	<i>wo</i> ,	<i>jamano</i> , a time.
<i>wonyama</i> , <i>wonyalema</i> ,	in like manner.	<i>wo</i> ,	<i>nya</i> , manner, <i>le</i> , <i>ma</i> .
<i>bako</i> ,	on the other side.	<i>ba</i> ,	river, <i>ko</i> , back.
<i>kotenke</i> ,	again, more.	<i>ko</i> ,	<i>tung</i> , again, <i>ke</i> .
<i>nyadi</i> ,	how?	<i>nya</i> ,	<i>di</i> , particle interrog.
<i>wokang</i> ,	besides.	<i>wo</i> ,	<i>kang</i> , upon.

2. Compound words in construction.

<i>wokola.</i>	afterwards.	<i>wo, kola,</i> after.
<i>tumamenna,</i>	when.	<i>tumo, men,</i> relat.
		pron. <i>la,</i> at.
<i>jamanemenna,</i>	whilst.	<i>jamano,</i> ditto.
<i>dulamenna,</i>	where.	<i>dula,</i> a place, ditto.
<i>jamenna,</i>	whereabouts,	<i>je,</i> there, <i>a,</i> it, ditto.

102. It will appear from the above, that few of the Mandingo Adverbs, (with the exception of those in 99,) are original adverbial forms; and that they might as properly be construed as nouns or verbs. Indeed, the whole of the Mandingo language might be easily reduced to verbs, nouns, and pronouns, with affixed particles; and even the verbs are mere compounds of these other forms of speech.

PREPOSITIONS.

103. THE deficiency in number and variety of the Prepositions causes no little difficulty in translating European phrases into Mandingo. The following are those in most common use; and they always (with the exception of *bring*) follow the noun which they govern.

To, ye, fe, la, are affixed particles, signifying, to, by, in, at, &c. They are never used as separate words, but are always added to the noun in dependence upon the verb. See government, (111, &c.)

Kono, in, is used separately, (signifying also the inside of any thing,) as, *bungo kono,* in the house.

Tema, between, is derived from *temo,* the middle.

Koto, under.

Bring, since, from. It is not so generally used in the last of these meanings as is requisite.

Kura, about.

Kang, upon, in addition to, towards.

Kamma, because of, for the sake of, is usually

construed with *la*, when a person is referred to; as, *mansala kamma*, because of the king, &c.

Kola, after.

Koma, behind.

CONJUNCTIONS.

104. IN common conversation, Mandingo Conjunctions are not sufficiently employed; clauses and sentences never being connected by conjunctions copulative, for their use is confined to the conjoining of words.

They are as follows:—

Aning, ning, and. In some expressions an abbreviation takes place; as, *an ala talibolu*, he and his disciples.

Ane, until, and. The latter is found in such sentiments as, “he slumbered and slept.”

Anefo, until, if.

Barri, but.

Damantang, except.

Fo, or, as.

Kabring, since, from.

Katuko, because.

Ko, as.

Kofo, like as.

Namana ye, before that; as, *namana tumo ye si*, before the time be.

Ni, ning, if, suppose that.

Warante, or, or else.

GOVERNMENT.

WE shall here endeavour to show the dependencies of words according to their place in the sentence, in so far as these have not been already mentioned.

105. In treating of the verb, we have pointed out its connection with the objective case by means of the particles, *ye*, *a*, *le*, which precede the latter. (See 52.)

106. In examining the phrase, *Charles ye dingo kannu*, or, *Charles a dingo le kannu*, viz., Charles loves or loved the child; it would be difficult to state on what word these inserted particles depend. They seem, however, to be mere disjunctive particles, to separate between the nominative and the object, which might otherwise be confused; and they are probably contracted forms of the personal pronouns. The phrase might, therefore, be rendered thus, "as for Charles, he loves the child." This accords with the forms of Eastern languages; but it gives a peculiar prominence to the pronouns, which is contrary to the imaginative schemes of some European philosophers relative to the ordinal origin of the various parts of speech.

107. A few familiar verbs are never used without an objective case, even when the introduction of a pronoun would be a redundancy in the English language. These are *moi*, think or remember; *long* know, *fo*, tell, say. Thus, *ng a long a wo ke*, I know it (that) he did it; for, I know (that) he did it: *ya faye asi na*, they told him to come; literally, they told it to him he shall come: *ia moi nge mem fo*, you remember (it) what I said.

108. In accordance with the explanation given 106, is the fact of those particles being omitted when any other word comes between the agent and the object. Thus we say, *Charles si dingo kannu*, Charles shall love the child; and not, *Charles si ye dingo kannu*. So also, *isi dingo kannu*, in the future; but, in the aorist, *ie dingo kannu*, which is a contraction for *ite ye dingo kannu*. Again, *ntolu nge dingolu sotto*, we have got children: but the intervention of *man*, not, would render it, *ntolu man dingolu sotto*, (not, *man nge*).

109. In case of a sentence being long, or otherwise

of many words intervening between the nominative and the verb, the personal pronoun is sometimes repeated, in order to keep up the thread of the connection.

110. It has been said, that the objective case precedes the verb in the order of construction. But when the verb is construed with two objects, one of them follows the verb: as, *a kujau ke iye*, he did you harm; *a munko nyinink' ala*, he asked him for bread.

111. Some verbs require to be construed with *fe*, *ye*, or *la*; in which cases also, the object follows the verb. Thus, *ate diamola mfe*, he will not speak to me. This may be called the dative after the verb, as it is frequently used where "to" is employed in English. So again:—

<i>salle Allala</i> ,	pray to God.
<i>wo di ala</i> ,	give it to him.
<i>a fo itoluye</i> ,	tell it to them.

Practice alone can teach the proper employment of these particles; but as their use is limited, there is no difficulty connected with its acquisition.

One or two verbs take *ma* (or *la*,) as, *kana balang itoluma*, do not forbid them; literally, do not be unwilling for them. So, *sila Allama*, or *Allala*, fear God.

112. A few verbs vary their signification, according to the presence or absence of an objective case; so, *abota je*, he went thence, or he went away: but, *a fing bota je*, he took something thence, or, from it.

113. The imperative mood also causes an objective pronoun to follow the verb, where confusion would otherwise follow.

114. After the verb, *ntola* or *nla*, to me, becomes *nna* (see 4); as *a dinna*, give it to me.

115. Motion to a place affixes the particle *to*; as,

<i>ta bungoto</i> ,	go to the house.
<i>atata marseoto</i> ,	he went to the market.

Where absolute entrance into a thing is mentioned, *kono* is used. So we say, *a fei dimbato*, throw it into the fire ; but, *a fei jio kono*, throw it into the water ; and, *a wo ke kuneo kono*, he put it into the box.

116. But where the name of a town or country is used, it is more common to omit *to* ; as, *ta Jinjin-berre*, go to Ginginberry, viz. M'Carthy's Island.

117. After verbs of motion, the infinitive mood drops *la* ; for though we say, *alafita suo sanna (sang la)*, he wishes to buy a horse ; we must say *atata suo sang*, he has gone to buy a horse. So, *ta doke*, go to work, &c.

118. "On a place" is rendered by *to*, as *dunyato*, on the world, or, in the world ; *bankoto*, on the earth or ground.

119. But "upon" in its full meaning is denoted by *kang* ; as, *nying ke meso kang*, put this upon the table.

120. Instead of conjoining verbs by *ating*, and, the pronominal particle *ye* is frequently employed ; as, *ytata ye keo dye*, they went and saw the man ; literally, they went they saw the man. *Ye* is thus properly employed only after a noun or pronoun to which it refers, or else confusion would ensue. The reason of this want of conjunctions proceeds from the circumstance of the natives always employing short sentences and phrases, the connexion of which takes place only in the mind, and not by conjunctions copulative. (See 104.) This is a great defect in the language, which only time and converse with foreigners can remedy. At present, however, such conjunctions must be omitted in translations, since the use of them is perplexing to the natives. The conjunction *barri*, "but," may be pretty largely employed after the manner of the Greek $\delta\varepsilon$.

121. A change frequently takes place in the signification of the tenses of conjoined verbs. The second and following verbs, though dependent upon a preterite, adopt the form of the future proximate. Thus, "he came to hear the word," is not expressed

by *anata a kumo moi*, which means, "he came and heard the word." Again, *anata, fo asi kumo moi*; viz., "he came that he might hear the word," is rather vulgar; but we use, *anata abe kuma moila*, which literally signifies, "he came, he is to hear the word." This latter refers to his intention in coming, which intention is expressed as present, because it was present at the time referred to in the foregoing verb.

122. Upon the same principle, we account for another conversion of the tense which takes place. Thus, in the phrase, "if you find it, pick it up and put it into the box," *ni i a dye, is a tombong ya ke kuneo kono*, the literal translation of which is, "if you find it, you shall pick it up, put into the box."

123. When two verbs are connected in English, and are followed by a noun dependent upon both of them, the Mandingoese construe it with the first only, as, "he saw and read the book," *a buko dye, a karang*, viz., "he saw the book, he read it."

124. Nouns of time are used with or without the particle *la*, but the former is generally to be preferred; as, *tile kilinna*, or *tile kiling*, in one day, *somala*, in the morning; *sutola*, at night. In the two latter examples, *la* is requisite to mark the point of time specified. But should the phrase be long, *la* had better be omitted except at the end; as *sanjisabba ning kare woro* or *worola*, for three years and six months.

125. Priority in time requires the introduction of the particle *ye*, when expressed in a verbal form; as, *namana tumo ye si*, before the time come.

NOTES.

NOTE A, PAGE 5.

FOUR methods of writing the form of the possessive case presented themselves. The first was that which is most agreeable to the pronunciation ; as, *mfa labungo*. But this form is objectionable for several reasons ; the noun is here clogged with incipient letters *la* or *a* which might confound it with other words ; *muso labungo* would exhibit a different appearance of construction, *mf adingo*, *mus adingo* and all such combinations are very clumsy ; *mo nyada*, “the man’s face,” exhibits no form of construction whatever ; and the same might be said of many plurals ; *itolu fula*, might be rendered either “they two,” or “two of them ;” this form is contrary to all analogy, &c.

A second method of noting the possessive might be thus *mfa-labungo*, *mfa-dingo*, &c. This is liable to many of those objections already stated against the previous form, whilst its chief value would consist in its being analogous to the Mandingo method of writing Arabic.

A third plan of the possessive might be *mfala bungo*, *mfa dingo*, &c. This is the most simple and most agreeable to the declensions of other languages ; but it is not quite consonant with the pronunciation ; and as *la* occurs so frequently as an affix in various modes of syntax, the natives might have much trouble at first in catching the meaning. To this form, however, it may be eventually reduced.

The fourth method is that adopted by the author, viz., *mfala-bungo*, *mfa-dingo*, *itolu-fula*, &c., combinations of words which can never be misunderstood, if the connecting hyphen be remembered to be a concomitant sign of the possessive case. The few other instances in which a hyphen is employed (such as *mo-omo*, &c.) are so obvious as to cause no difficulty.

NOTE B, PAGE 15.

In the form *muso ye dindingo kannu*, *ye* is pronounced very short, the *y* scarcely being heard, as it appears to be a mere connecting liquid sound.

The original form of the aorist tense seems to have been made up of the root of the verb and the personal pronouns with a separative particle *ye*. This holds still good in the second and third persons in both numbers. In explanation of the *nge* of the first person singular, it may be remarked that final *n* before a vowel is generally converted to *ng*, which would therefore make *ng ye*, and by obliterating the short *y*, it becomes *nge*. This sound is thus also distinguished from that of *nge ye*, “I them,” &c. The *nge* of the first person plural is, no doubt, borrowed from the singular ; (see note C,) but some natives use *ntolu ye*.

NOTE C, PAGE 15.

The phrase *muso a dindingo kannu* literally means, “the woman she loves the child.” This use of a personal pronoun between a nominative noun and the verb, is in considerable vogue. In some cases, the pronoun is not proper ; in others, it is redundant ; in others, it is emphatic and highly agreeable to the spirit of the language. The above is an example where the pronoun had better be omitted, as it otherwise occa-

sions an ambiguity in the sense; for the phrase might be understood, "the woman loves her child," namely, *muso y adindingo kannu*, with the omission of *y*. But according to usage, we say, *muso aman ta*, "the woman she is not gone," a redundancy which generally takes place in the use of *man*. Again, *sate ato mu Katabar*, "a town its name is *Katabar*," is more in vogue than "a town the name of which is *Katabar*," &c. *Alkuntinyolu ybey kasabita*, "your hairs they are all numbered," is more emphatic Mandingo, than if the *y*, "they," were omitted.

Muso le dindingo kannu, properly seems to signify, "it is the woman loves the child ;" but little attention is paid to such niceties of distinction by the natives.

NOTE D, PAGE 15.

The greatest difficulty which appears on first sight, is that connected with the use of *ye* or *y*, seeing that it is at once an indefinite personal pronoun, the contracted personal pronoun of third person plural, and also an expletive particle, frequently introduced into various forms of construction. We have endeavoured to obviate any confusion arising between this and the second personal pronoun singular, by writing the latter *i*, and the former *y*, and in verbs, *ie*, *ye*. It remains, however, to distinguish the various uses of *ye*, *y*. (See 52, 105, 106.) And it may be regarded as a general rule, First. Wherever *ye* or *y* is found without a nominative preceding, it is the indefinite personal pronoun "they." (35.) Secondly. Where a noun plural, or a pronoun third person plural, has preceded in a former clause of the sentence, and *ye* or *y* begins a new clause, it is to be regarded as the contracted pronoun, third person plural. (34.) Thirdly. Where a nominative immediately precedes in the same clause, *ye* or *y* is a mere separative particle. Fourthly. Where *ye* is added to a word, it is a preposition. (111.)

As in the following examples,

ye dindingolu samba akang, they brought children to him.

Here *ye* means "they," indefinitely, viz., "some persons."

musolu ye dindingolu samba akang, ye wolu landi asingoluto, women brought children to him, they laid them at his feet.

Here the first *ye*, is a mere separative particle; but the second *ye*, is the contracted personal pronoun, third person plural, and refers to the women already mentioned.

muso y abulo tilindi, the woman stretched forth her arm.

Here also *y* is a particle separating between *muso* and *abulo*. (35.) But in *asallet' aye*, "he prayed to him," *ye* is evidently a preposition, and cannot be confounded with any of the foregoing.

A VOCABULARY OF WORDS.

I.—THE UNIVERSE, &c.

God, <i>Alla</i>	light, <i>noro</i> or <i>nuro</i>
heaven, <i>aryena</i>	darkness, <i>dibbo</i>
hell, <i>yahaniba</i>	fire, <i>dimba</i>
angel, <i>maleika</i>	sea, <i>baba</i>
spirit, (soul,) <i>nio</i>	creek, <i>bolongo</i>
a spirit, (demon,) <i>jino</i>	lake, &c., <i>dalla</i>
devil, <i>sentano</i>	thunder, <i>sankulo</i> , <i>samfetting</i>
prophet, <i>kila</i>	lightning, <i>ngalingalo</i> , <i>ngalaso</i>
good, <i>bette</i>	cloud, <i>tonalo</i>
evil, <i>kujau</i>	damp, dew, <i>montu</i>
sun, <i>tilo</i>	flood, <i>wamo</i>
moon, <i>karo</i>	smoke, <i>sisio</i>
star, <i>lolo</i>	shadow, <i>nika</i> , <i>nineuo</i>
world, <i>dunya</i>	shade, <i>dibengo</i>
earth, <i>banko</i>	fog, mist, <i>kombo</i>
water, <i>jio</i>	stream, rivulet, <i>woio</i>
rain, <i>sanjio</i>	spring of water, <i>jinya</i>
wind, <i>fonio</i>	well of water, <i>kolongo</i>

II.—TIME, SEASONS, &c.

Sun-rise, <i>woleha</i> , <i>tilibo</i>	a year, (one rains,) <i>sanji kiling</i>
morning, <i>soma</i> , <i>soilo</i>	<i>sama kiling</i>
sun-set, <i>alansara</i> , <i>tiliboi</i>	flood-tide, <i>bafata</i>
evening, <i>uraro</i>	ebb-tide, <i>bajata</i>
night, <i>suto</i>	dry season, <i>tilikando</i>
early, <i>juna</i>	rainy season, <i>samato</i>
mid-day, <i>tilibula</i>	after the rains, <i>sanjiano</i>
mid-night, <i>dutalla</i> , <i>sutobula</i>	fast month, <i>sunkaro</i>
time, <i>tumo</i>	fast day, <i>sunlungo</i>
an hour, <i>wato</i> , <i>horo</i>	every day, <i>lungolung</i>
a day, <i>longo</i> , <i>tile kiling</i>	to-day, <i>bi</i>
week, <i>lukungo</i>	to-morrow, <i>sining</i>
a month, (one moon,) <i>kare kiling</i>	day after to-morrow, <i>sinindingo</i>

yesterday, <i>kunu</i>	Saturday, <i>Sibiti</i>
day before yesterday, <i>kununko</i>	Sunday, <i>Allahaddo, dimaso</i>
harvest, <i>nyomo</i> (ripe corn,) <i>nyote</i>	
(cutting corn)	first month, <i>muskoto</i>
harvest time, <i>nyomo tumo, nyote</i>	second do. <i>kehuto</i>
<i>tumo</i>	third do. <i>ngangabidong</i>
the north, <i>mara</i>	fourth do. <i>jumolawale</i>
south, <i>buloba</i>	fifth do. <i>jumolahere</i>
east, <i>tilibo</i>	sixth do. <i>arajabakonong</i>
west, <i>tiliji</i>	seventh do. <i>arajaba</i>
Monday, <i>Tenning</i>	eighth do. <i>sunkarekonong</i>
Tuesday, <i>Tellata</i>	ninth do. (fast month,) <i>sunkare</i>
Wednesday, <i>Araba</i>	tenth do. <i>minkare</i>
Thursday, <i>Aramisa</i>	eleventh do. <i>bannakonong</i>
Friday, <i>Arjuna</i>	twelfth do. (African Christmas,) <i>banna</i>

III.—A COUNTRY, &c.

A country, <i>duo</i>	farm, <i>kunko</i>
town, <i>sateo</i>	road, <i>silo</i>
tree, <i>yiro</i>	school, <i>karangbungo</i>
root, <i>sulo</i>	church, (large,) <i>jamango</i>
hill, <i>konko</i>	mosque, <i>misero</i>
stone, <i>beri</i>	language, <i>kango</i>
clay, <i>potto</i>	a well, <i>kolongo</i>
grass, <i>nyamo</i>	war, <i>kello</i>
a market-place, <i>marseo</i>	peace, <i>barria</i>
fort, (stockade,) <i>tato</i>	village, <i>satending</i>
bridge, <i>salo</i>	forest, <i>ulo</i>

IV.—A HOUSE, FURNITURE, &c.

House, room, <i>bungo</i>	bed, <i>larango</i>
premises, <i>ya</i>	curtains, <i>sankeolu</i>
kitchen, <i>koba</i>	covering, <i>bitterango</i>
window, <i>janerango</i>	blanket, <i>blanketto</i>
stairs, <i>sellerango</i>	pillow, <i>kunglarang</i>
upper story, <i>santofunko</i>	towel, <i>tubajio</i>
roof, <i>kankarango</i>	table, <i>meso</i>
joists, (runs,) <i>sibolu</i>	chair, (seat,) <i>sirango</i>
plank, <i>babara</i>	foot-stool, <i>singsirang, singdula</i>
lime, <i>lasso</i>	piazza, <i>jebro</i>

1. HOUSE UTENSILS.

Knife, *muro*
 fork, *subosirang*
 mug, *moggo*
 cup, *koppo*
 bottle, *kabo*
 cork, *kake*
 plate, *pleto*
 spoon, *dosa*
 calebash, (wooden bowl,) *mirango*
 basket, *sinsingo*
 drinking vessel, *mindango*
 iron pot, *kalero*
 candle, *kandio*
 lamp, *lampo*
 bell, *talango*
 box, *kuneo*
 lock, *karriyado*
 key, *kunedingo*
 bag, *boto*

2. GARDEN AND SHOP UTENSILS.

Spade, *pelo*, *sindango*
 hoe, *dabo*
 rake, *korango*
 axe, *terango*
 saw, *sero*
 hammer, *pemperlango*, *hammero*
 nail, *preko*
 peg, (&c., to hang on,) *muterango*
 pestle, *nyinkallo*
 mortar, (to pound,) *kulungo*
 pressing machine, *detterango*
 wax press, *kanyidetterango*
 measure, *sumango*
 scales, *sumandango*
 weights, *libaro*
 a pound weight, *poundo*
 tool, (any,) *lorango*

V.—MAN, HIS RELATIONS, &c.

A person, *mo*
 people, *molu*

3. FOR WRITING.

A writing, *safero*
 writer, *saferla*
 paper, *kaito*
 pen, (reed,) *kallo*
 book, *buko*
 the Book, (sacred,) *Kitubo*

4. FOR SAILING, &c.

Canoe, *kulungo*
 paddle, *jibo*
 boat, *bara*
 oar, *barajibo*
 a sail, *bassefano*
 rope, *bassejulo*
 hook, *dolingjulo*
 fishing line, *dolingo*
 net, *jalo*

5. FOR RIDING.

Saddle, *kirkeo*
 bit, (for mouth,) *labo*, *karafeo*
 bridle, *karafejulo*
 stirrup, *dilo*
 spur, *sebbero*
 whip, *busa*, *konio*

6. FOR WAR.

Gun, *kiddo*
 gunpowder, *kiddemunko*
 cannon, *peso*
 pistol, *pistolo*
 sword, *fango*
 spear, *tambo*
 bow, *kallo*
 arrow, *benyo*
 sling, *kutokato*

man, husband, *keo*
 woman, wife, *muso*

widow *frigimuso*
 child, *dingo*
 infant, *dindingo*
 youth, *kambano*
 boy, son, *dinke*
 maid, *sunkuto*
 girl, daughter, *dingmuso*
 parents, *wulumolu*
 father, *fa, fama*
 mother, *ba, bamu*
 brother, *badinke*
 elder brother, *koto*
 sister, *badingmuso*
 uncle, *barring*
 aunt, *binki*
 niece, *barrinding*
 marriage, *futuo*
 bride, *manyo*
 bridegroom, *manyotio*
 neighbour, *katanyo*
 associate, *kaffunyo*
 friend, *teri, terima*
 master, *mari*
 mistress, *marimusuo*
 servant, *hunefa*
 king's servant, *batula*
 disciple, *talibo*
 scholar, *karandingo*
 stranger, *luntango*
 citizen, *satemo*
 countrymen, *dumolu*
 name, *to*
 freeman, *freio*
 slave, captive, *jongo*

man-slave, *jonke*
 woman-slave, *jongmuso*
 OFFICIAL CONDITIONS.
 king, *mansa*
 queen, *mansamuso*
 prince, nobleman, *nyantjo*
 headman, chief, *kuntio, alefa*
 alcaid, *alkali*
 chief of a town, ruler, *keba*
 chief priest, *almame*
 priest, (learned,) *fode*
 priest, (Mahomedan,) *marrabu*
 religious people, *morolu*
 prophet, *kila*
 singing-man, (in a good sense,) *donkilila*

TRADESMEN.
 carpenter, (native,) *keserla*
 carpenter, (European,) *karpentero*
 blacksmith,* *numo*
 trader, *firilo*
 palm-wine maker, *soarla*
 singing man, (native buffoon,)† *jallima*
 labourer, *dola*
 labourers, *dolalu*
 butcher, *ninsefarla*
 writer, scribe, (writer of charms,) *saferla*
 charm, amulet, *grigri*
 cobbler, *karankeo**

VI.—THE BODY AND ITS PARTS, &c.

The body, *balo*
 bone, *kulo*
 skin, *balafato*
 blood, *yello*

* The blacksmith and cobbler are men of great importance amongst the Mandingoes, and the king's blacksmith and cobbler take part in the royal councils.

† These are jesters precisely similar to those which formerly prevailed in the courts of Europe. They play antics, and have full liberty of speech; but are not buried after death, their bodies being deposited in a hollow (monkey-bread) tree.

head, *kungo*
 vein, *fasso*
 hair, *kuntinyo*
 forehead, *fonge*
 eye, *nya*
 eye-brow, *nyakunkung*
 eye-lash, *nyatimpo*
 face, *nyada*
 nose, *nungo*
 cheek, *tamo*, *tamada*
 ear, *tulo*
 mouth, *da*
 lip, *daturo*
 palate, *dakonotosanto*
 gum, *timo*
 tooth, *nying*
 tongue, *nengo*
 throat, *kankruba*
 chin, *bombongo*
 beard, *bora*
 neck, *kango*
 back, *ko*
 bosom, *siso*, *sisio*
 pit of stomach, *sisikungo*
 pap, *sunjio*
 belly, *kono*
 heart, *sondimo*
 liver, *juso*
 side, *kara*
 rib, *karakeso*
 navel, *batakungo*
 loins, *teo*
 thigh, *wuto*
 leg, *singo*
 knee, *kumbalingo*
 foot, *singjambo*
 heel, *konkongo*
 toe, *sinkondingo*
 large toe, *sinkumba*

nail, *ngoringo*
 arm, *bulo*
 elbow, *nonkongo*
 wrist, *bulokango*
 hand, *bulojinso*
 palm of hand, *bulotio*
 finger, *bulokonding*
 thumb, *bulokumba*

PECULIAR TO BRUTES.

Wing, *kampango*
 tail, *feyo*
 mane, *jeitio*
 horn, *bino*
 hair, *tio*
 elephant's trunk, *sammanumango*
 claw, *ngoringo*

APPURTEANCES.

Voice, *kumakang*
 breath, *niji*
 spittle, *dajio*
 smell, *sunkang*
 taste, *nenero*
 touch, *maro*
 tears, *nyajio*

ACCIDENTS.

Lame, *namataring*, *namatato*
 deaf, *tulukiring*, *tulukito*
 dumb, *mumuo*
 blind, *finkerito*, *finkering*
 cough, *toto*
 a wound, *barama*
 a cold, *sasa*
 fever, *kandia*
 boil, *yito*
 dysentery, *konokateta*
 dropsy, *difu*
 medicine, *boro*
 a doctor, *jarrarla*

VII.—DRESS, &c.

Cloth, (a pang,) *fano*
 hat, *shappeo*

cap, (native,) *nafo*
 cloa, *kusabo*

trowsers, <i>kurto</i>	necklace, <i>kantakonong</i>
gown, <i>saio</i>	neck ornament, <i>bulankang</i>
sleeve, <i>kamisa-bulo</i>	beads, <i>konongo</i>
shoe, <i>samato</i>	needle, <i>bendango</i>
stocking, <i>meyo</i>	thread, <i>bora</i>
shirt, (native,) <i>dondio</i> , <i>dondiko</i>	scissars, <i>tisoro</i>
shirt, (European,) <i>kamiso</i>	rag, <i>funtingo</i>
handkerchief, <i>tiko</i>	cap, (European,) <i>kapeco</i>
ring, <i>konna</i>	

VIII.—BRUTE ANIMALS,

1. QUADRUPEDS.

Dog, <i>wulo</i>
cat, <i>nyankomo</i>
pig, <i>seo</i>
bullock, <i>sene</i>
bull, <i>tura</i>
cattle, <i>ninso</i>
cow, <i>ninsemuso</i>
sheep, <i>sajio</i>
ram, <i>sakotong</i>
ewe, <i>samuso</i>
horse, <i>suo</i>
mare, <i>sauno</i> , <i>sumuso</i>
elephant, <i>sammo</i>
ass, <i>falo</i>
leopard, <i>solo</i>
lion, <i>jatto</i>
hyena, <i>suluo</i>
camel, <i>nyonkome</i>
baboon, <i>kong</i>
monkey, <i>sulo</i>
wild cat, <i>bambango</i>
wolf, <i>kunkowulo</i>
rabbit, <i>sango</i>
hippopotamus, <i>mallo</i>

2. FISHES.

Fish, <i>nyeo</i>
alligator, <i>bambo</i>
shark, <i>patamo</i>
oyster, <i>nganya</i>

turtle, <i>kuto</i>
tortoise, <i> tanto</i>

3. BIRDS.

Bird, <i>kuno</i>
fowl, <i>suseo</i>
cock, <i>duntung</i>
hen, <i>susemuso</i>
duck, <i>buruo</i>
parrot, <i>jobo</i>
parroquet, <i>kelle-kello</i>
ostrich, <i>suruntukuno</i>
owl, <i>kikiango</i>
stork, <i>jibango</i> , <i>kumankoi</i>
marraboo, <i>jimmo</i>
flamingo, <i>hello</i>
spoon-bill, <i>dadosa</i>
king-fisher, <i>jilango</i>
pigeon, <i>pura</i>
hawk, <i>silingo</i>
eagle, <i>bibo</i>

4. INSECTS.

Fly, <i>sio</i>
mosquito, <i>susula</i>
cockroach, <i>kokorotjio</i>
moth, <i>nyimato</i>
ant, <i>minneminang</i>
bee, <i>kumoring</i>
black ant, <i>duntumerang</i>
termitæ, (bugabug,) <i>baba</i>

beetle, *kuberokubero*
 flea, *jatakollo*
 louse, *dunyo*
 wasp, *dondola*

boa, (small,) *minyango*
 boa, (constrictor,) *ninkenanko*
 frog, toad, *toto*
 scorpion, *buntalo*
 viper, *kosokosani*
 worm, maggot, *tumbo*

5 REPTILES.

Snake, or serpent, *sa*

IX.—FOOD, &c.

Corn, *nyo*
 bread, *munko*
 biscuit, *pongo*
 beef, *subo*
 victuals, *kino, kini*
 breakfast, *datukang*
 eating, *domoro*
 food, *domofing*
 dinner, *kontong*
 supper, *simango*
 fat, *kengo*
 rice, *mano*
 butter, *tulo*

oil, *tulukuno*
 cheese, *tjiso*
 pepper, *kano*
 salt, *ko*
 egg, *susekilo*
 honey, *lio*
 wine, *weino*
 rum, strong drink, *dolo*
 sweet milk, *kekeo*
 sour milk, *nonno*
 palm-wine, *tenjio*
 palm-oil, *tentulo*
 palm-nut, *tenkulo*

X.—PRODUCE, MERCHANTISE, &c.

Gold, *sanno*
 silver, *koddo*
 iron, *neo*
 steel, *nefato*
 brass, *taso*
 copper, *jouolo*
 wax, *kanyo*
 hides, *ninsekulolu*
 gum, *yirinyajio, kambaro*
 indigo, *karo*
 cotton, *kotondo*

tobacco, *taba*
 snuff, *tabamunko*
 baff, *dampe*
 crimson cloth, *tafalo*
 soap, *safono*
 ivory, *sammanyingo*
 a bale of goods, *fudo*
 goods, (generally,) *nafulolu*
 store room, *kumfa*
 barn, (corn hut,) *buntungo*

COMMON VERBS.

THERE are many Mandingo verbs which have no equivalent in the English language; thus, "to be hungry, thirsty, distant from," &c., are expressed in Mandingo

by single words, viz., by neuter verbs. In the following vocabulary, these are denoted by the insertion of the word "is," immediately after the English word.

Accuse, <i>bulandi</i>	dance, <i>dong</i>
adorn, <i>nyimandi</i>	dare, <i>kanyi</i>
agitate, <i>kibirindi</i>	deliver, <i>kanandi</i>
agitated, is, <i>kibirita</i>	descend, <i>jinang</i>
answer, <i>jabi</i>	dig, <i>sing</i>
answer to, <i>danku</i>	distant, is, <i>jamfata</i>
approach, <i>kata</i>	do, <i>ke</i>
arrive, <i>futa</i>	doubt, <i>sosori</i>
ask, <i>nyininka</i>	draw, or drag, <i>sabba</i>
assemble, <i>kaffunyo</i>	draw water, <i>bi</i>
awaken, <i>kunindi</i>	drink, <i>ming</i>
beat, <i>busa</i> , <i>bute</i>	drink (give), <i>mindi</i>
beautiful, is, <i>nyinyata</i>	drunk, is, <i>sirata</i>
beautify, <i>nyinyandi</i>	dry, is, <i>jata</i>
beg, <i>dani</i>	dry, <i>jarandi</i>
bind together, <i>jurume</i>	eat, <i>domo</i>
bite, <i>king</i>	enter, <i>dung</i>
blow, <i>fe</i>	envelope, <i>wulindi</i>
brave, is, <i>jotteata</i>	expect, <i>hila</i>
break, <i>kate</i> , <i>te</i>	fall, or drop, <i>jalong</i>
broad, is, <i>fana</i>	fallen, is, <i>boita</i>
broad, make, <i>fanandi</i>	fall (make), <i>boindi</i>
build, <i>lo</i>	fearful, is, <i>jotteata</i>
burn, <i>janni</i>	feed, <i>domorindi</i>
care for, <i>simadung</i>	fill, <i>fandi</i>
carry, <i>sambo</i>	find, <i>dye</i>
change, <i>faling</i>	finish, <i>bang</i>
cheat, <i>ketu</i>	fix to, <i>pempendi</i>
choose, <i>tombong</i>	fold up, <i>dampi</i>
cleanse, <i>seniandi</i>	follow, <i>noma</i>
clean, is, <i>seniata</i>	forget, <i>nyinne</i>
cold, is, <i>sumeiata</i> , <i>neneta</i>	free (make), <i>froindi</i>
come, <i>na</i>	full, is, <i>fata</i>
conceive, <i>yelu</i>	gain, <i>tine</i>
cook, <i>tabbi</i>	get, <i>sotto</i>
cover, <i>bitte</i>	give, <i>di</i> , <i>so</i>
covet, <i>kaba</i>	go, <i>ta</i>
cry, <i>kumbo</i>	go aside, <i>jenke</i>
cry out, <i>sarri</i>	hang, <i>deng</i>

heal, <i>jarrandi</i>	pound, <i>tu</i>
hear, <i>moi</i>	pour out, <i>so</i>
heavy, is, <i>kuliata</i>	pray, <i>salle</i>
hire out, <i>fu</i>	prepare, <i>lakurandi</i>
hold, <i>muta</i>	prepared, is, <i>lakurata</i>
hope, <i>kiki</i>	press, <i>dette</i>
hot, is, <i>kandita</i>	protect, <i>dandang</i>
hungry, is, <i>konkota</i>	pull, <i>sabba</i>
increase, <i>meyn</i>	pull down, <i>jindi nang</i>
keep, <i>muta</i>	quarrel, <i>sonka</i>
kick, <i>damfa</i>	raise, <i>wulindi</i>
kill, <i>fa</i>	read, <i>karang</i>
laugh, <i>jelle</i>	reap, <i>nyote</i>
lay down, <i>landi</i>	remain, <i>me</i>
leave, <i>tu, bo</i>	remember, <i>mira</i>
lengthen, <i>janyandi</i>	replace, <i>seindi</i>
lie down, <i>la</i>	rest, (be still,) <i>tenkung</i>
light, is, (not heavy,) <i>feiata</i>	return, <i>seinang, tolome</i>
light, is, (not dark,) <i>malata</i>	ride, <i>suselle</i>
light, v. a. <i>mutandi</i>	rise, <i>wuli</i>
lighten, (ease,) <i>feiandi</i>	run, <i>bori</i>
lighten, (make shine,) <i>malandi</i>	safe, is, <i>kisa</i>
lose, <i>fili</i>	save, <i>kisandi</i>
love, <i>kannu</i>	say, <i>ko, fo</i>
make, <i>ke</i>	scorched, is, <i>buruburuta</i>
meet, <i>terra, beng</i>	see, <i>dye, felle, jube</i>
mix, <i>nyami</i>	seek, <i>nyinning</i>
mock, <i>jelle</i>	sell, <i>wafi</i>
number, <i>kasabi</i>	send, <i>ki</i>
open, <i>yelle</i>	serve, <i>batu</i>
order, <i>kuma</i>	sew, <i>kara</i>
overturn, <i>kupi</i>	shame, <i>malundi</i>
pain (give), <i>dimindi</i>	shamed, is, <i>maluta</i>
pained, is, <i>dimita</i>	shed, <i>bong</i>
pass, <i>tambi</i>	shine, <i>mala</i>
pay, <i>jo</i>	shut, <i>toun</i>
pick up, <i>tombong</i>	sleep, <i>sino</i>
pity, <i>hina</i>	sow, <i>fui, fi</i>
place, <i>londi</i>	speak, <i>diamo</i>
plait, <i>debe</i>	split, <i>fara</i>
plaster, <i>nottondi</i>	spring up, <i>faling</i>
plant, <i>tutu</i>	stand, <i>lo</i>
play, <i>tulung</i>	steal, <i>sunya</i>

stick, <i>nottondi</i>	touch, <i>ma</i>
stick to, <i>notto</i>	trample, <i>dorondorong</i>
strew, <i>fene</i>	tread, <i>dorong</i>
strike, <i>junku</i>	troubled, is, <i>fitita</i>
swallow, <i>kunung</i>	try, <i>ning</i>
sweep, <i>fita</i>	turn, v. n. <i>yellima, muru</i>
swim, <i>no</i>	turn, v. a. <i>yellimandi, murundi</i>
take, <i>muta, ta</i>	understand, <i>moi, long</i>
take out, <i>bo</i>	walk, <i>tama</i>
talk, <i>diamo</i>	wander, <i>jenke</i>
taste, <i>nenne</i>	want, <i>lafi, sola</i>
tear, <i>fara</i>	weep, <i>nyajibo</i>
tell, <i>fo</i>	white, is, <i>koita</i>
thank, <i>jei</i>	whiten, <i>koindi</i>
think, <i>mira</i>	wish, <i>lafi</i>
thirsty, is, <i>mindota</i>	wonder, <i>kumpa, kawaku</i>
throw, <i>fei</i>	wrap up, <i>fudi</i>
tie, <i>siti</i>	write, <i>safe</i>

FAMILIAR PHRASES.

THE following phrases are intended chiefly as practical exercises on the various parts of speech, as they contain and illustrate most of the peculiarities of Mandingo construction. They will also serve to familiarize the mind with a few of the most common modes of expression incidental to daily intercourse, and thus form a basis for conversation with the natives.

The common mode of salutation is either the Arabic *salam*, peace, or the Mandingo *hera*, which signifies the same thing.

What do you want? *Ilafita munnela?*
 I want my cap, (native,) *Nlafita na nafola.*
 Where is my horse? *Na suo be minto?*
 It is here, there, *Abe jang, jela, or je.*
 Bring it to me, *A samba nye.*
 Give that to me, *Wo dinna.*
 Where are you going? *Ibeta minto?*

I look for Mary, *Mbe Mariam le nyinninna.*
 Where has he gone ? *Atata minto le ?*
 He has gone to the market. *Atata marseoto.*
 What do you say ? *Iko di, or dile ?*
 It is he, It is I, *Ate lemu, Nte lemu.*
 It is cold to-day, *Be sumeyata, nenetale.*
 It was hot yesterday, *Akandiatale kunu*
 Give me bread and (sour) milk, *Munko ning nonno dinna.*
 I will do it, I will not do it, *Ns a ke, Nt a kela.*
 I cannot do it. *Nt a ke nolu*
 Take this, Do that, *Nying ta, Wo ke.*
 Let us go and walk, *Alingne ta singtamandi.*
 What shall we do ? *Ntolu be munna kela ?*
 Let us write, *Alingne safero ke*
 What time is it ? *Mun tumo leti ?*
 What hour is it (this) ? *Mun wate lemu nyinti ?*
 Are you well (at peace) ? *Ibe hera ba ?*
 Perform your reading, (viz., read,) *Ila karango ke.*
 He is in the house, *Abe bungo kono.*
 He has left the town, *Abota sateoto.*
 Go, work in the field, *Ta do ke kunkoto.*
 Do'nt walk, run ! *Kana tama, bori !*
 He fell, but was not hurt, *Aboita, barri aman diming.*
 Let us go and see him, *Alingne ta (a) dye.*
 He will do you good, *Asi fing bette ke iye.*
 I am hungry, *Nkonkota, Mbe konkoring, Konko le benna.*
 What is his name ? *Atondi ?*
 His name is John, *Ato Jon, Ato mu Jonti.*
 I went in a canoe, (any vessel,) *Ntata kulungo kono.*
 The vessel sails (runs) well, *Kulungo ka bori betteke.*
 I wish to buy (barter) a horse, *Nlafita suo sanna.*
 Go, sell that horse, *Ta wo suo sang, To wo suo waf.*
 I saw somebody. Look at him ! *Nge mo le dye. A felle !*
 He cuts sticks, *Akare dokolu kuntu.*
 You cut the stick with a knife, *Ie doko kuntu murola.*
 He was once good, *Abetteata nung foloto.*
 But now he is not good, *Barri saing amam bettea.*
 Now he is well again, *Saing akendiata kotenke.*
 He struck and killed him, *A wo junku ya fa.*
 But he did not beat me, *Barri ama m busa, or, Aman nte busa or
 bute.*
 The child has no clothes, *Dinding aman dunfing sotto.*
 That man talks much, *Wo mo diamo siata.*
 The wind blows, *Fonio befela.*

This people are all black, (skin,) *Nying molu bey balo finta*.
 Our people are white, *Ntolu molu be balo koiring*.

It is very cold in our country, *Neno siata ntolula duoto*.

When they have finished this, *Ni ye nying bang kela*.

Have you seen the king? *Ye mansa dye le ba?*

Where is your wife? *Imuso be mintole?*

How many children have you? *Ie ding jelu sotto?*

I have three children, *Nge ding sabba sotto*.

You have four wives (with you), *Musu nani le b ife*

He is a good man, *Ate mu mo bette leti*, (abbreviated,) *Mo bettelet*.

It is a long plank, *Babaro jangayata*.

Their hair is black, *Ykontinio finta*

Can you read? *Isi karango no ba?* or, *Isi karan no ba?*

Yes, I can read, *Yei, nsi karango no*.

Do you know the Mandingo (language)? *Ie Mandinga kango moi ba?*

I thank you, *Ng i jei*.

We killed a bird, *Ntolu nge kunu le fa*.

If I beat him, he too will beat me, *Ni ng a bute, afana si m bute*.

If you (plural) work, you will be tired, *Ni alye do ke alsi bata*.

I wish to make you good, *Nlafita ng i betteandi*.

I have no leisure, *Nbulo man si*.

It is true, In truth, *Tonya lemu, Attoniata, Tonyato*.

It is long since I saw you, *Nfamat i dyela*,

They came near to the fire, *Ykatata dimbala*.

He went far from the town, *Ajamfata sateola*.

I will go to visit my friend, *Nsi ta nteri kumpabo*.

I am sorry that you are sick, *Ila kurango aman dia nye*.

I am ashamed to see you in bed, *Mmaluta ng i dye larangoto*.

They are dirty, *Ynota, Ybe noring*.

When will you finish it? *Ib a banna muntuma?*

What like is it? *Mu nyong lemu?*

Do you know if Kayaye be distant? *I a lonne ni Kayai jamfata ba?*

How many have you brought? *Inata jelu fe?*

How many are there? *Jelu lemu?*

I think it will rain to-day, *Nga mira sanjio si ke bi*.

I could not sleep at night, *Mman sino no sutola*.

Good bye (I compliment you)! *Ng i kontong!*

APPENDIX

IN REFERENCE TO SCRIPTURAL LANGUAGE.

THE Mandingo Grammar has been written with especial reference to the use of Christian Missionaries and Teachers; and that it might serve as a basis for the translation of the Holy Scriptures and other useful books into the Mandingo language. As it has fallen to the author's lot to commence this translation, he has, therefore, been obliged to fix a standard of biblical phraseology, and invent new Mandingo terms to express religious words and phrases. He thinks that the present work would be incomplete, without explaining the grounds upon which he has proceeded with the translations, and affording every possible assistance to future Missionaries in the understanding and acquirement of scriptural language. The task has been an onerous one; for it was requisite to form a new religious language, and thus originate an entirely new train of ideas in the African's mind. To explain this more fully, the author will here insert some extracts from a memorial presented to the Committees of the Missionary and Bible Societies relative to the publication of the Mandingo Scriptures.

“ It is utterly impossible to translate the whole of the Scriptures, in a satisfactory manner, (to my mind,) into any of the native languages of Western Africa, till a greater degree of knowledge be spread amongst the inhabitants. These languages are at present inadequate to convey a proper sense of scriptural truth; and language can only improve with a proportional improvement in the people. In so far as the Mandingo is concerned, many words

and phrases are used in a very loose sense by different natives. Their wants are few, and they make no account of precision in expressing them. Their ideas are therefore vague and limited, and they have no conception of the manners of civilized life, much less of the refinements of the East, where the Scriptures were written. Hence much of the phraseology of the Bible is necessarily unintelligible to them. As their best religion also consists of savage superstitions, upon which a few of the fables of Mahomedanism have been grafted, no help is thus afforded to give expression to religious truth, which even a greater knowledge of the Mussulman tenets would have imparted. In reading to them the Gospels, which are undoubtedly the simplest portions of the Bible, the modes and figures are so foreign to the natives' ideas, that every phrase must be explained before any of them can catch the meaning. For example: they have no adequate conception of Eastern scenery, as rocks and springs, hill and dale, valleys, &c. (for this part of the country is so level, that the tide rises at a distance of nearly five hundred miles up the river:) nor of regular houses, husbandry, and agriculture, gardens, grinding, different articles of dress, civilized manners and food, housewifery or furniture; nor of any of the arts and sciences; of regular forms of government, appendages of royalty, laws, magistrates; of the arts of navigation and war, division of troops, armour, &c.; of foreign seasons and times; of temples, offerings, and sacrifices; of prophecy, astrology, and divination; of relative duties between husband and wife, parent and child, king and subject; of property, possessions, treasures, jewels, precious stones, &c. &c. &c. Now as spiritual things in the Bible derive their names and illustrations from things temporal, it is impossible to convey many thoughts on these subjects, which shall be responded to by the negro's heart. None but those who have had to do with the uncivilized of tropical climates, can conceive

their utter ignorance, indolence, and thoughtlessness on the most simple subjects. Hardy savages in colder climes are bold in their ideas, quick of thought, energetic in action, and proverbially abounding in figurative language. But the very reverse is found to hold in these parts of the world.

“ The translation of the Scriptures should therefore proceed apace with the evangelization and civilization of the people. A beginning has now been made, and Missionaries may have every thing put into their hands that is requisite for acquiring the language, and teaching the Gospel to the natives in their own tongue. This will be found to be a sufficient supply for a considerable time. The rest of the Scriptures can be prepared at leisure, and various portions published as they are called for ; till, finally, a correct and perfect edition of the whole be completed. This plan will best provide for the wants of the people, by securing to them the use of progressive corrections and of the most improved dialect.

“ Besides the want of refined expressions and of ideas belonging to the arts and manners of civilized life, there is a great lack of little words which are familiar to most languages, such as less, more, near, about, greater, few, &c. In rendering Mandingo phrases which contain such words, only an approximation to the complete idea can be made. Again : As the natives have never been accustomed to use religious phrases in the Mandingo tongue, a want of many words expressive of the simplest religious truths will necessarily be felt. Or if such expressions be not entirely wanting, a degree of ambiguity will exist concerning them ; and the words used by some of the people will be differently understood by others. To remedy this, as far as practicable, I have adopted those words which are best known, but also occasionally such as are most precise. And, still farther, the same difficulty occurs in

Mandingo as in the Hebrew and other languages, of one word having a plurality of meanings ; thereby causing an occasional ambiguity in the interpretation of the sense. The use of such words has been avoided by me as much as possible, unless where I have employed them always in similar situations.

“ But in order that the translations might be made in the simplest and most familiar language current amongst the natives, I took the precaution of employing various interpreters ; and though none of them could individually be trusted as to giving a faithful interpretation of phrases which they did not fully understand, and modes of expression with which they were not conversant, yet by eliciting similar forms from different individuals on separate occasions, I hope that the conclusions to which I have usually come are pretty correct. Various portions of the Gospel have thus been rendered into Mandingo with the help of five interpreters, through the medium of the English, Jollof, Arabic, and Mandingo itself.

“ Signs, anecdotes, and illustrations were also constantly used with all the above parties, to elucidate the definite meanings of words and phrases.”

Whilst thus endeavouring to translate the Gospels into Mandingo, the author kept constantly in view the following objects ;—attention to the genius of the Mandingo language,—the dignity of scriptural phraseology,—ease and precision in the formation of new words,—and accuracy in the translation of the text. Upon each of these subjects a few remarks will here be made :—

1. *Attention to the genius of the Mandingo language.* — The difference between the idiom of European dialects and that of the Mandingo is very great, as the foregoing grammar will show ; indeed so much so, as that they cannot be said to have any common ground of syntax. Our most homely conversation is also full of figures, which we little

discern till an attempt be made to translate it into the language of a people whose train of ideas runs in a wholly different channel from our own. Now as the translator engaged in his work for the good of the Mandingoës, and not of the English scholar, he has tried to express the genius of the Mandingo ; and he has therefore avoided those turns of expression which would be unintelligible to a native. Thus in the simple phrase, "I will go before you into Galilee," Mark xiv. 28, if it were to be rendered literally in Mandingo, *nsi ta altolu nyato*, it would signify, "I will go to your face or sight in Galilee," and would be understood as "putting myself within the reach of your sight." It must be rendered *nsi folo ta altoluti*, which it is impossible to translate *verbatim* into English. *Folo* and *ta* are both verbs, and *folo* followed by final *ti* is a verb of comparison. Without *ta* the phrase would mean, "I will be before or surpass you ;" and *ta* being dependent upon *folo* does not disarrange the sentence, but adds its own signification to it. Again: "Ye compass sea and land to make one proselyte," Matt. xxiii. 15, is a highly figurative expression, and must be translated *alkare ta baba ning banko muru*, &c. ; *ta* meaning to go, and *muru* to surround when preceded by a verb of motion. In the phrase, "He is a debtor," Matt. xxiii. 16, we can find no Mandingo word signifying a debtor ; but its equivalent is *julo b ala*, *julo* being a tie or obligation ; and hence it signifies "the tie of a debt is to him," namely, "he is under obligation of a debt." To give one more example: "Ye shall receive the greater damnation," Matt. xxiii. 14. Here, for "damnation," the original word "judgment" or "condemnation" must be used ; but to "receive judgment" is not a Mandingo idiom, nor is there a comparative adjective "greater :" so that we turn the phrase to *altolula kitio si wara*, "Your judgment or condemnation shall be great or greater," *wara* being a verb which amplifies the quality of a thing. And yet this idiom expresses the full mean-

ing of the original, and its concise form renders it even more emphatic and pointed.

Some Mandingo words are also very concise in their meaning ; thus *tantio* means “a possessor of ten,” from *tang* and *tio* ; just as *manyotio* is a bridegroom, from *manyo* and *tio*, the possessor of the bride ; and *buntio*, a householder, has the same derivation.

The learner will not then be surprised at finding many phrases turned in a different manner to what he has been accustomed, even if acquainted with the classics and modern European languages. He will also find other trifling variations from the form of the original, which may be classed under the following heads.

Repetition of proper names or nouns in lieu of the Greek pronoun. The reason of this is, that as there is no distinction of gender in the Mandingo pronouns, so when any intervening clause mentions a different object from that intended to be again spoken of, the first name must be repeated instead of using “he, she,” &c. Thus, if we were talking of Jesus casting out a devil, and described the character of the latter, “and it was dumb ;” if we were to add, “he went into a ship,” this would naturally apply to the devil as being last mentioned : for the Mandingo pronoun makes no distinction between he and it, as the Greek and English do ; and we must say, “Jesus went into a ship.”

The repetition of the pronouns as nominatives has been already described in the notes.

The omission of “behold, and, but,” &c. The Mandingo of “*lo*,” “behold,” signifies also “he beheld :” so that, where from the nature of the preceding construction a confusion would take place, this word has been omitted, or “but” inserted in its stead. As the Mandingoes do not connect sentences by “and,” this word is either dropped at the beginning of clauses, or changed into “but” (which resembles the

Greek particle frequently translated into "and," in the English version).

Transposition. The Mandingo requires the name of the person addressed to be put before the address ; so, "Have mercy upon us, O Lord, thou Son of David," is rendered, "O Lord, thou Son of David, have mercy upon us," &c. &c.

Names of office, dignity, and consanguinity are put before the proper name, as *mansa Daud*, king David ; *kila Ishia*, the prophet Isaiah ; *baptisarla Yohanna*, the baptist John ; *adoma Andraus*, his brother Andrew. It would be improper to transpose any of these words in Mandingo as we do in English.

As there is no passive voice in Mandingo, we must say, "The prophet spoke it," instead of "It was spoken by the prophet," and so forth.

The reason of a thing should also be put before the action depending upon it.

2. *The dignity of scriptural phraseology.*—The reader will already have perceived that the Africans require to have a new set of ideas with respect to religion instilled into their minds ; to which nothing that they are now acquainted with bears the least affinity. But the author would never degrade the word of God to suit their grovelling minds ; and therefore all that can be expected is, that they comprehend the Bible when explained to them. Some well-meaning people of England think that it is only necessary to send the Bible to Heathen nations, and let them read it for themselves ; but they might as well send them a steam-engine without an engineer. A Missionary must not therefore attribute it to the translation, if the natives do not readily comprehend its meaning. In the present version, the sentiment of Scripture has never been humbled or compromised, even for the purpose of making it plainer : nor has it been paraphrased.

3. *Ease and precision in the formation of new words.*—Some persons might have recommended the

simple substitution of foreign words, wherever a defect in the Mandingo vocabulary appeared. But this would have been to form for the Africans such a difficult and anomalous language as our own,—a compound of scraps from all parts of the globe, in which the mother-tongue is nearly lost. The author has managed better for the Mandingoës, and has considerably increased their vocabulary with very little borrowing from abroad. The additional words thus used in the Gospels are obtained in four ways:—

(1.) By forming words from Mandingo roots according to the native idiom of formation: all which will be at once intelligible to the people without explanation. These forms may be found in the grammar under the heads of attributives, nouns of quality, office, &c. Thus, from *tiling*, straight, comes *tilinding*, upright, righteous; *tilindingma*, a righteous person; *tilingbale*, void of righteousness, or unjust. So *sede*, witness; *sedema*, a witness: *tubi*, repent; *tubiro*, repentance: *bata*, afflict; *bataro*, affliction: *farano*, adultery; *faranaring*, adulterous: *sentano*, satan, or a devil; *sentanering*, possessed of a devil, &c. (See Glossary.)

(2.) By compounding Mandingo words, according to the native manner; the meaning of which compounds will be also at once apparent. Thus, *bankojijaro*, a shaking of the earth or earthquake; *nenkumo*, a reproachful or cursing word, or blasphemy; (retaining the original meaning;) *munkokung*, a head of bread, or a loaf; *jodiming*, painful pay or retribution, viz. punishment; *tunkumo*, an again word or repetition; *julolama*, a chained or bound person, viz. a prisoner; *fangwarandero*, a making of oneself big, or pride, &c. &c. (See Glossary.)

(3.) By using words figuratively to have a spiritual meaning when applied to religious subjects. Thus, *atilinta* literally means, “He is made straight or right;” and figuratively or spiritually, “He is justified.” So also, *Adama-dingo*, Adam’s or man’s son

is applied to Christ as the Son of man. This use of such words is familiar to every Englishman, but would necessarily require to be explained to the African.

(4.) By introducing a few foreign words and their combinations, where nothing could be found analogous to them in the Mandingo. These relate to religious ordinances, and other subjects, of which the natives have now no idea. Of this description are, "sacrifice, altar, pharisee," &c. "leprosy," &c. These words have been formed from the Latin or Greek taken into connexion with modern European languages, so as to resemble the latter (the English, French, Italian, and Portuguese, which prevail on the African coast) as much as possible. (See Glossary.)

An additional class of new words consists of names of persons and places. The author was of course at liberty to use his own discretion in this respect, and he has done so perhaps to the regret of some future Missionary, who would wish to have them as much like his own pronunciation as possible. But the interest of the natives has been here consulted. Now as Mahometanism has made considerable progress among some of these tribes, they are familiar with Scriptural names found in the Koran. These are written after the Arabic pronunciation, which sometimes varies considerably from the English. Again: as Missionaries are now disseminating the Arabic Bible in Western Africa, a countenance is thus given to the Arabic form; and if the English method were here followed, two classes of names and genealogies would present themselves to the Africans, or else a jargon of confusion would ensue, sufficient to perplex wiser heads than they have got. The author has, therefore, unhesitatingly written these names in the Arabic idiom, but will subjoin a list of the most essential for the benefit of the English scholar. Those not in the list must be looked for in the first chapter of St. Matthew, the third of St. Luke, or other parts of the Testament,

and will not be found to differ much from the English.*

4. *Accuracy in the translation of the text.*—In the above-mentioned Memorial, it is observed—

“I may mention that I have usually taken Griesbach’s Greek Testament, in connexion with the English standard version, as the ground of my translation; it being more easy to translate from the original, as I was necessarily obliged to accommodate many expressions to the capabilities of the Mandingo language.”

In consequence of the difference between the idioms of the Mandingo and Western languages, as already described, the most intelligent natives are puzzled with any thing like literal translation, and they only endeavour to render the sentiment wished to be conveyed. But as such a loose method would be highly unbecoming and dangerous in a translation of the Scriptures, the impracticability of such a work being accomplished by natives, at least for many years to come, is apparent. The author has rigidly adhered to the meaning of the text, and allowed nothing to interfere with this essential. In many instances he might have given a reading which would be more easily understood by the Mandingoes, but then they would not have understood it in the

* One of the words which has given the author most trouble is “the Holy Ghost or Spirit.” He endeavoured in vain to find words expressive of the sense and dignity of the original; and, at last, adopted the words *Alla Nio*, namely, “the God Spirit” (soul or mind). In speaking, this will be confounded with *Alla-nio*, “the spirit or mind of God,” which will be no great error. *Alla Nio* may convey as awful an idea to the negroes’ mind, as the “Great Spirit” does to the Indians.

The author has used *junubo* for “sin.” It is a religious word understood by few of the vulgar, who would prefer *kujau*, “evil.” But as *kujau* properly refers to an action, (from *kuo* and *jau*,) it would not express “sin in heart, desire,” &c. It savors of the Mussulman tenets of outward sin, and is therefore here discarded; so that the people must be taught *junubo* in the full meaning of sin. For the same reason *kafferi* has been received instead of *tu* “forgive.” *Tu* signifies “to leave or let,” and forgiving sins in this sense would mean taking no notice of them, a doctrine also Mahometan. This *kafferi*, in which the *a* is pronounced rather close, need never be confused with *kafir* “an infidel;” which latter is a dissyllable from the Arabic, where *a* is sounded long and full.

original sense. Learners will, therefore, beware of the natives' comments upon the Scriptures.

There is no doubt of the English being amongst the best of modern versions of the Bible ; and yet there are a few instances in which the Greek text might be more literally expressed. In such cases, the author has diligently compared the text with the judgment of the best commentators. The same may be said with respect to the various readings of the Greek text. Though, therefore, a very few expressions in the Mandingo version may be found differing from the English, there is nothing of the kind that involves the text or meaning of any important passage in the Gospels. And though a few mistakes of Mandingo words and idiom may have occurred in the translation, it will probably be found to yield to no version in the accurate expression of the original.

HERE follows a Glossary of the most common Scripture terms found in the Gospels. It contains many words referred to in the third of the foregoing observations ; the greater part being of the author's composition ; and the rest being common words whose signification is here pointed out in their Scriptural use. The former have their derivation or composition explained. A very few words used by some of the Mahometan priests, and unknown to the generality of the people, which have been adopted in preference to the invention of new ones, will be here found, marked *r* for religious. *Der.* stands for derived from ; *comp.* for compounded of ; *Ar. Lat. Gr. Eng.* show an Arabic, Latin, Greek, or English origin ; *a* for English adjective ; *s* for substantive ; *v* for verb ; *v. n.* verb neuter, under which description are many words used adjectively in English with the verb "to be," as, "ashamed, drunk," &c.

Able, a. *Kanianding*, der. *kanian-ta*, v. n. able.

adulterer, *jalungo*, of Jollof origin.

adulterous, *faranaring*, der. *farane*.

adultery, *farano*.

adversary, *balanyo*.

affliction, *bataro*, der. *bata*, afflict, weary.

all, *bey*, written with *y* to distinguish it from *be*, "is."

altar, *altaro*, Lat.

anoint, *mosi*.

apostle, *kila*, r. Ar.

armour, *kelledumfing*, comp. *kello*, war, and *dumfing*, clothes.

ashamed, v. n. *malung*.

astonished, v. n. *kumpata*, *kawakuta*, r.

authority, *sembo*.

baptize, *baptisa*, Gr. and Lat.

baptism, *baptisaro*.

baptist, *baptisarla*.

barn, *buntung*, any house for corn.

barren, *dingbale*, comp. *ding*, child, and *bale*.

bastard, *jankading*.

beauty, *nyimaro*, der. *nyimata*, v. n. beautiful.

beginning, *foloro*, der. *folo*, begin.

blasphemy, *nenkumo*, comp. *neng*, to tongue, and *kumo*, word.

bless, *barakandi*, der. *baraka*.

blessed, v. n. *barakata*.

blessing, *baraka*, Ar.

blind, v. n. *finketa*.

blind, a. *finkerito*, from *finketa*.

book (sacred), *kitabo*, Ar.

book (any), *buko*, Eng.

bow down, *sujudi*, r. to prostrate.

bridegroom, *manyotio*, comp. *manyo*, bride, and *tio*, possessor.

brother, or fellow, *doma*, der. *do*, another.

bruised, a. *jimiring*, der. *jimi*, bend.

burden, *duno*.

building, *lonya*, der. *lo*, build.

Centurion, *Kemikuntio*, comp. *kemi*, a hundred, and *kuntio*, a chief.

cheat, s. *keturla*, der. *ketu*, cheat.

church (a), *jamango*, r. Ar.

Church (the), *Tilinding-bengo*, viz: the assembly of the upright.

closet, *nunbung*, comp. *nun*, hide, and *bung*, house or room.

clothing, *sitifing*, *dumfing*.

command, s. *yamiro*, r.

command, v. *kuma*.

companion, *kaffunyo*, comp. *kaffu*, assemble, and *nyo*, together.

covenant, *feio*.

covetous, s. *kabarla*, der. *kaba*, covet, envy.

covetousness, *kabaro*, der. do.

council, *bengo*, viz. a meeting.

council-house, *bungbengo*, comp. *bung* and *bengo*.

cross, s. *bentambilo*.

crucify, *bentambilondi*, do.

curse, *neng*.

cursed, *nendito*, der. *neng*.

custom (manner), *kenyo*.

custom (dues), *namo*.

daughter-in-law, *dingamuso*, comp. *ding*, child, and *muso*, wife.

dead, a. *furio*, *freio*.

deaf, *tulukito*, *tulukiring*.

debt, *julo*.

debtor, *julomutale*, comp. *julo* and *muta*, take, hold.

deceit, *ketunya*, der. *ketu*, cheat.

demon, *jino*.

demoniac, *sentanering*, der. *sentano*, the devil.

distress, s. *fitero*, der. *fiti*, trouble.

doctrine, *nindero*, der. *nindi*, teach.

drunkard, *sirarla*, der. *sirata*, v. n. drunk.

dry, a. *jaringo*, der. *jata*, v. n. dry.

dust, *kankango*.

dwell, remain, *me*.

earthquake, *bankojijaro*, comp. *banko*, earth, *jija*, shake.

elder, s. *kuntio*, viz. a head man.

enemy, *balanyo*.

envy, *nyabo*.

eunuch, *dingbalering*, der. *ding*, child, and *bale*.

evil, s. *kujau*, comp. *kuo*, and *jau*, the evil thing.

evil, a. *jau*

faith, *lanno*, r. der. *la*, to lie.

faithful, s. pl. *lannalu*.

faithful (honest), *sobering*, der. *so-beta*, v. n. honest.

faithless, *lannabale*, der. *lanno*.

faithlessness, *lannabalia*, do.

faith, of little, *lannadoiaring*, comp. *lanno* and *doia*, v. n. small.

farthing, *kopperindingo*, der. *kopo- pero*, copper, a penny.

fatling, *sakentering*, viz. fat sheep.

fear, s. *silango*, der. *sila*, fear, v. n.

fearful, *silaring*.

fold (sheep or cattle), *koreo*.

forgive, *kafferi*, r. in a few instances *tu*.

forgiveness, *kaffirero*, der. *kafferi*.

fornicator, &c. (see adulterer, &c.)

fox, *meynfig*, comp. *meyn*, grow, clear, cunning, and *fig*, a thing or beast.

freely, *jobale*, der. *jo*, pay, viz. without payment.

fulfil, *timma*, r. Ar. also *ke*, to do.

Gentiles, *Jentilolu*, Lat. and Eng.

gift, *bunya*, *soro*.

glory, *tento*, *nyimaro*.

Gospel, *Anjilo*, r. Ar.

governor, *kuntio ba*, namely, the great chief.

groan, v. *nguntang*.

guide, *silitarla*, comp. *silo*, road, and *ita*, show

hall, *salo*.

high, *santering*, der. *sang*, above, or *santo*, up.

high-priest, *almameo*, r.

honeycomb, *kanyolio*, comp. *kanyo*, wax, and *lio*, honey.

honour, *tento*.

hope, s. *kikio*, der. *kiki*, v. hope.

hour, *wato*.

household, *yamolu*, comp. *ya*, pre-mises, and *molu*, people.

humble, *jusodoiaring*, der. *juso*, heart, and *doia*, little.

hypocrite, *bunafeio*.

idle, *kensinke*, viz. nothing do.

inherit, *keo*.

inheritance, *keo*.

innocence, *jaubale*, der. *jau*, evil, viz. without fault.

joy, *sewo*, *jusularo*.

judgment day, *alkiamma*, r.

judgment hall, *kiti-salo*, viz. hall of judging.

just, *tilinding*, *kekuyaring*.

justice, *tilinkuo*, *kekuyaro*.

labourers, *dolalu*, der. *do*, work.

lame (people), *namatolu*, der. *namata*, v. n. lame.

leper, *leprosering*, der. *leproso*.

leprosy, *leproso*, Gr. &c.

lily, *koiding*, der. *koita*, v. n. white, viz. a son of whiteness.

loaf, *munkokung*, comp. *munko*, bread, and *kung*, head.

meek, *sabatemo*, or *sabatering*, der. *sabate*, a Jollof word for sabbath or rest.

memorial, *mirakuo*, comp. *mira*, think, remember, and *kuo*, a thing, viz. a think thing.

miracle, *kawakuo*, r.

mourner, *frigimo*.

murder, *faro*, der. *fa*, kill.

murderer, *farla*.

naked, *balakensing*, viz., body-no-thing, or body destitute.

notable, *tolaring*, der. *to*, name.

offer, v. *di*, *kata*.

offering, (see gift).

pardon, (see forgive).

passover, *laianlungo*, r.

patience, *munyo*, der. *munya*, wait.

perfect, v. n. *tilinta*.

persecute, *batandi*, causative of *bata*, afflict.

persuade, *sondi*, causative of *song*, be willing.

perverse, *kumbambandering*, comp. *kung*, head, and *bambandering*, strong.

phylactery, *safe*.

physician, *jarrarla*, der. *jarra*, heal.

plague, *limo*, Gr.

poor, s. pl. *dobalu*.

power, *fanko*.

praise, v. *jamung*, *tentu*.

pride, *fangwarandero*, viz. the making oneself big.

priest, *fode*, r.

prisoner, *julolama*, comp. *julo*, bond, *la*, lie, *mo*, man.

privately, *nunderinto*, der. *nun*, hide.

promise, s. *lahido*.

prophecy, *folofo*, comp. *folo*, first, before, and *fo*, tell.

prophet, *kila*, r. Ar.

proselyte, *yellimaring*, der. *yellima*, turn.

punishment, *jodiming*, comp. *jo*, pay, and *diming*, painful.

rebuke, *sonka*.

reconcile, *bendi*, causative of *beng*, meet, agree.

reconciliation, *bendero*.

redeem, *kamaku*, a term applied to redeeming prisoners.

redemption, *kamakuo*.

regeneration, *tungwulu*, comp. *tung*, again, and *wuluo*, birth.

renew, *kutayandi*, causa. of *kutaya*.

repetition, *tunkumo*, comp. *tung*, again, and *kumo*, word.

rest, s. *sabate* (see meek).

rich man, s. *fankama*, viz. a powerful man.

righteous, *kekuyaring*, der. *kekuya*.

righteousness, *kekuya*, der., *kekuta*, v. n. it is right.

rock, *berriba*, comp. *berri*, stone and *ba*, great.

ruler, *keba*, *marala*.

sacrifice, *sakrafiso*, Lat. and Eng.

sacrifice, *sakrafisa*, do.

scarlet, *wulingo*.

schoolmaster, *karamo*.

scribe, *saferla*. viz. a writer.

seal, s. *stampa*, Eng. &c.

seal, v. *stampandi*,

secret, *nunding*, der. *nun*, hide, secretly, *nunderinto*, do.

sepulchre, *furunkame*.

show-bread, *mesemunko*, viz. table-bread.

shore, *bada*, comp. *ba*, river, and *da*, mouth, &c.

silver-piece, *koddoma*, der. *koddo*, silver.

sign, *tamansero*, r.

sin, *junubo*, r.

sinner, *kujaukela*, comp. *kujau*, evil, and *kela*, doer.

snow, <i>sanjikoi</i> , comp. <i>sanji</i> , rain, and <i>koi</i> , white.	unjust, <i>tilinbale</i> , comp. <i>tiling</i> , just, and <i>bale</i> .
sorcerer, <i>lolofellerla</i> , comp. <i>lolo</i> , star, <i>fellerla</i> , looker.	unprofitable, <i>tinebale</i> , comp. <i>tine</i> , gain, and <i>bale</i> .
sorrow, <i>fitiro</i> , <i>kuio</i> .	unrighteous, <i>kekubale</i> , comp. <i>keku</i> , and <i>bale</i> .
sorrowful, <i>kuiarинг</i> , der. <i>kuiata</i> , v. n. sorrow.	unrighteousness, <i>kekubalia</i> .
sparrow, <i>kununding</i> , der. <i>kuno</i> , bird, viz. a little bird.	vessel (of any kind), <i>kerango</i> , comp. <i>ke</i> , do, put, and <i>rango</i> , instrument.
stumblingblock, <i>boindikuo</i> ; comp <i>boindi</i> , throw down, and <i>kuo</i> .	victory, <i>bengo</i> .
suckling, <i>susuring</i> , der. <i>susu</i> , suck.	vineyard, <i>weinekunko</i> , comp. <i>weino</i> , (Eng.) wine, and <i>kunko</i> , a farm.
suffer, <i>dunya</i> .	warn, <i>lali</i> .
tempt, <i>ning</i> , viz. try.	weak, <i>bambambale</i> , comp. <i>bambang</i> , strong, and <i>bale</i> .
temptation, <i>ningero</i> , der. <i>ning</i> .	wet, <i>sinango</i> .
tempter, <i>ningerla</i> , do.	whiten, <i>koindi</i> , caus. of <i>koita</i> , v. n. white.
theft, <i>sunyaro</i> , der. <i>sunya</i> , steal.	whale, <i>babasammo</i> , comp. <i>baba</i> , great sea, and <i>sammo</i> , elephant.
tithes, <i>jakko</i> , r. (tithes, or tenths, are known in Africa.)	wicked one, <i>jauma</i> , der. <i>jau</i> , wicked.
tradition, <i>kotodiamo</i> , comp. <i>koto</i> , old, ancient, &c., <i>diamo</i> , speak, saying.	will, s. <i>lafo</i> , der. <i>lafi</i> , wish.
treasury, <i>koddibungo</i> , comp. <i>koddo</i> , silver or money, and <i>bungo</i> , house or chamber.	wisdom, <i>longo</i> , der. <i>long</i> , know.
trespass, s. <i>dimindero</i> , der. <i>diming</i> , hurt.	wise man, <i>lonna</i> , do.
trespass, v. <i>dimindero ke</i> .	witness, <i>sedema</i> , der. <i>sede</i> , v. witness.
tribes, <i>simalu</i> .	woe! <i>subahana!</i>
tribute, <i>kunkoddo</i> , comp. <i>kung</i> , head, and <i>kokdo</i> , money.	word, command, <i>kumo</i> .
unbelief, <i>lannabalia</i> , comp. <i>lanno</i> , faith, and <i>bale</i> , privative.	worthy, <i>nyang</i> .
unbelieving, <i>lannabale</i> .	yoke, <i>sabbajulo</i> , comp. <i>sabba</i> , draw, and <i>julo</i> , rope, &c.

A FEW PROPER NAMES.

Andrew, *Andraus*
Bethany, *Betania*

Bethlehem, *Betlehem*
Cæsar, *Kaisar*

Christ, <i>Messia</i>	Judea, <i>Yahudeya</i>
Cyrenian, <i>Kurenemo</i>	Kapernaum, <i>Kafernahum</i>
David, <i>Daud</i>	Luke, <i>Luka</i>
Elias, <i>Alia</i>	Mark, <i>Markos</i>
Farisees, <i>Fariseolu</i>	Mary, <i>Mariam</i>
Galilee, <i>Galile</i>	Matthew, <i>Matti</i>
Galilean, <i>Galilemo</i>	Moses, <i>Musa</i>
Genessareth, <i>Genesaret</i>	Nazareth, <i>Nasaret</i>
Gentiles, <i>Jentilolu</i>	Nazarene, <i>Nasaremo</i>
Herod, <i>Herod</i>	Nathaniel, <i>Nataniel</i>
Herodias, <i>Herodia</i>	Nicodemus, <i>Nikodemos</i>
Herodian, <i>Herodmo</i>	Olives, mount of, <i>Tuloyire-konko</i>
Holy Ghost, <i>Alla Nio</i>	Peter, <i>Petros</i>
Isaiah, <i>Ishia</i>	Sadducees, <i>Saduseolu</i>
Israel, <i>Israel</i>	Samaria, <i>Samaria</i>
Israelite, <i>Israelmo</i>	Samaritan, <i>Samariamo</i>
Jeriko, <i>Irika</i>	Sidon, <i>Sida</i>
Jeremiah, <i>Yeremia</i>	Simon, <i>Siman</i>
Jerusalem, <i>Aurusalem</i>	Simeon, <i>Simean</i>
Jesus, <i>Issa</i>	Sodom, <i>Sodom</i>
Jew, <i>Yahuda</i>	Tyre, <i>Tiros</i>
Jews, <i>Yahudolu</i> *	Zaccheus, <i>Sakeos</i>
John, <i>Yohanna</i>	Zacharias, <i>Sakaria</i>
Jordan, <i>Ardan</i>	Zebedee, <i>Sebede</i>
Joseph, <i>Yusef</i>	

* Some of the Priests use, *Hudiankolu*.

RELIGIOUS SENTENCES.

May God do it ! *Alla m a kela*
 May God make you good ! *Alla m i kela mo betteti*
 Do you love God ? *Ie Alla kannu le ba ?*
 You must fear God *Inyanta sila Allala*
 Fear God, for God is great *Sila Allala, katuko Alla le warata*
 The Lord made the world,
 And every thing that is in it. *Mari ye dunya deda,*
 God sees every thing *Aning fingofing mem b akono.*
 The Lord is King of heaven and *Alla kare kuolu bey felle*
 earth *Mari lemu Aryena ning dunya-*
mansoti
 He spoke, and it was done, *Adiamota, wo keta,*
 He commanded, and all stood fast. *Akumata, abey lota bambamding.*
 He is near to every man *Abe kataring mo-omoye*
 He is pleased with our prayer *Ntolula sallo diat' aye*
 If God is your friend, *Ni Alla mu alterioti,*
 Every thing will happen well. *Fingofing si nake betteke.*
 If a man does not pray to God, *Ning mo bikare salle Allaye,*
 He will destroy his own soul. *As afang nio tinya.*
 He sees us by night *Akare ntolu felle sutola*
 He keeps us by day *Akare ntolu mabo tilolula*
 May God forgive him *Alla m a tul' aye !*
 A man cannot hide himself from *Mo te afang nun nola Allama*
 God *Alla dorong le jusu-mira long*
 God alone knows the thought of
 the heart *Alla le fingofing felle, a men deda*
nung ; afelle, abey betteata
 God saw every thing that he had
 made, and behold, it was all
 very good *Alla mu Nio leti ; mengomem be*
sallel' aye, asi salle aye nioto
ning tonyato
 God is a Spirit, and whosoever
 worships him must worship
 him in spirit and in truth *Mo kiling ye saia dundi dunyato*
 One man brought death into the
 world (literally, made death
 enter) *Mo-juso jauyata fingofinti*
 The heart of man is wicked above
 every thing *Kana ifang ketu : yte Alla jelle*
 Do not deceive yourself; God is
 not mocked: whatsoever a man
 soweth, that shall he also reap *nola ; mo ye mem fui, abe won-*
yong sottolu

God said, Let there be light; and there was light

Alla ko, Fo nuro si ke; nuro keta

God manifested his love towards us in this, that he sent his only Son into the world, that whosoever believeth on him should not perish, but have everlasting life

Alla y ala kanno ita ntolula nyinto: katuko a y ading kiling ki dunyato; mensating mo-omo men lat' ala, ate tinyala, barri asi balu abadarang sotto

Jesus came to seek that which was lost, that he might save it

Issa nata wo nyinning mem filita nung, fo as a kisandi

He (whosoever) loves God, he will not fear to die

Mengomeng y Alla kannu, wo te silala sala

Praise the Lord, for he is good: his mercy endureth for ever

Alsi Mari tentu, katuko abetteata; ala hino be mela abada

If a man have an hundred sheep, but one go astray (be lost); will he not leave the ninety and nine in the wilderness, and go and seek for that which is lost till he find it?

Ning mo ye saji kemi sotto, barri kilingo filita; ate tang konanta ning konanta tula ulo kono, abe tala wo nyinning mem filita an a dye?

Jesus will come again in the clouds of heaven, to judge all men righteously: he will take the righteous with him to heaven; but he will send the wicked to hell-fire.

Issa si na kotenke Aryena-taualolu kono, abe molu bey kitila tonyarinto; asi tilindingmalu samba afe Aryenato; barri asi kujaukelalu ki Yahaniba-dimbato.

SPECIMENS

I. OF FAMILIAR TEACHING.*

THE SHEPHERD: from Psalm xxiii.

THE man who watches his flock will care for them: so God will keep me, for I obey his commands. The shepherd leads his flock where there is good pasturage; so God will instruct me in his righteous ways. The shepherd makes his flock to lie down where there is plenty of water; so God will refresh me with his peace and love.

The Lord will convert my soul, he will fill me with righteousness. Yea, though I walk through the dark path of death, I will not fear evil; for God walks with me; his power shall keep me, his love shall refresh me.

Mo mem b ala sajiolu kantala asi simadung yto: wonyalema Alla si m mabo, katuko nkar ala kumolu moi. Sa-kantarla kar ala sajiolu samba je, nyame betto be dulamenna: wonyalema Alla si n nindi ala sila tilindingolula. Sa-kantarla kar ala sajiolu landi ji siata dulamenna: wonyalema Alla si m foniondi ala hera ning kannola.

Mari si njuso yellimandi, asi m fandi tilinkuola. Yei, ni mbe tamala saiala-sila dibboto, nte silala kujauola: katuko Alla be tamala mfe; ala fanko si m mabo, ala kanno si m foniondi.

JESUS CHRIST.

Jesus Christ is the Son of God. He is that Messiah who is to save the world. For all men have done wickedly, and therefore deserve to die. But Jesus pitied wicked man; he left heaven, he came to the world, he suffered many things at the hand of sinners; he died for us; he was buried; afterwards he rose from the dead, he ascended

Issa Messia mu Alla-dingoti Ate lemu wo Messiati membe dunya kisandila. Katuko molu bey ye kujauolu ke, woto ynyanta sala. Barri Issa hinata mo jauolula; abota Aryenato, anata dunyato, a ku jama dunya kujaukelalu-bulola: asata ntoluye; ya bade, wokola awulita furioluto, aseleeta Aryenato, abesiring je Alla-bulobala. A y

* The Mandingo of these is taken from the Second Reading book.

into heaven, he sits there at the right hand of God. He gave his words to his disciples ; he sent the Holy Spirit to teach the minds of men, that he might show them the right way.

Jesus will come again in his glory, to judge all the world : he will send sinners to hell ; he will take good men to heaven, that they may dwell there with him, for ever and ever, Amen.

ala kumolu di ala talibolula, a y Alla Nio ki fo asi molu-jusolu nindi, fo asi sila tilindingo ita itolula.

Issa sina kotenke ala nyinyaro kono, fo asi dunya bey kiti ; asi kujaukelalu ki yahanibato : asi mo bettolu samba aryenato, fo ysi me je atefe abada abada, Amini.

HEAVEN.

Heaven is a place of happiness. God is king there ; Jesus himself is there : there angels praise God : good men also shall be there for ever. Evil is not there ; pain is not there ; crying and grief cannot be seen there : hunger and thirst cannot seize men any more ; heat and cold are not there. But they shall rejoice, they shall obtain peace and love. For war is not there ; death has no being there ; there is nothing to afflict in that happy place : but they shall live for ever and ever.

In heaven the good shall shine like the stars, they shall be like the sun ; they shall have white raiment ; they shall dwell in the presence of God. For, when their bodies rise from the grave, they shall be glorious as the body of Jesus Christ is glorious. Their spirits shall be perfected, they shall be filled with the bliss of God.

Angels and men uniting shall rejoice to praise God and Jesus for ever and ever ! Amen.

Aryena mu jusula-dula leti. Alla le mansa je : Issa fang be je ; maleikolu kare Alla jamung je : mo bettolu fana si si je abada. Kujau te je ; diming te je ; kumbo ning fitiro, mo te y dyela je : konko ning mindo te mo mutala kotenke : kandio ning neno te je. Barri ysi jusula, ysi hera ning kanno sotto. Katuko kello te je ; saia te kela je ; fintje je men si mo dimindi wo dula bettoto : barri ysi balu abada abada.

Aryenato, bettimalu si mala ko lololu nyamenna, ysi molung ko tilo ; ysi fane koiringolu sotto ; ysi me Alla-nyato. Katuko ni ybulolu wulita bade-dulato, ysi nyima ko Issa Messia-balo nyimata nyamenna. Yniolu si tiling, ysi fa Allala-diakuola.

Maleikolu aning molu kafuring ysi jusula y Alla ning Issa tentu abada abada, Amini.

II. OF PRAYERS.

THE LORD'S PRAYER.

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us food this day. Forgive us our debts, for we forgive our debtors. Lead us not (make us not enter) into temptation: but save us from evil. For thine is the kingdom, and the power, and the glory. Amen.

Ntolu Fa membe aryenato. Fo ys ito miselmeyandi. Fo ila mansaro sina. Fo ila lafio si ke dunyato, ko aketa aryenato nyamenna. Domofingolu di ntolula bi tungola. Ntolula julolu tu ntoluye, katuko ntolula kare ntolula julomutalalu tu. Kana ntolu dundi ningeroto: barri ntolu kisandi kujaoula. Katuko ite le tamu mansaroti, aning fankotiti, aning tentoti. Amini.

A CONFESSION.

O God, thou art in heaven, thou art good, thou art perfect. But we have done wickedly: we have all left the right path. We are like lost sheep, who have no shepherd. Our hearts are wicked; there is nothing good in us. Therefore, O Lord God, have mercy upon us! Forgive us all our sins. Renew our hearts, and make them clean: so that we may love and serve thee as we ought to do. Sanctify us now whilst we are in the world; so that when we come to die we may enter heaven. We beg all this in the name of the Lord Jesus Christ. Amen.

Ya Alla, ibe aryenato, ibetteata, itilinta. Barri ntolua nge kujaoulu ke: ntolu bey bota sila kekurinto. Ntolu molunta ko saji filiringolu, yman kantarla sotto. Ntolu jusolu jauyata; fing bette te ntolu kono. Woto, Ya Mari Alla hina ntolula! Isi ntolula junubolu bey kaffer ntoluye: isi ntolu jusolu kutayandi, ye y koindi: mensating ntolu s ite kannu ning batu, ko ntolu nyanta kela nyamenna. Isi ntolu miselme yandi saing, ntolu be dunyato tumamenna; fo ni ntolu bena sala ntolu si dung aryenato. Ntolu ng i dani nyinying beyla, Mari Issa Messiatola, Amini.

III. OF THE SCRIPTURES.

(THE MANDINGO BEING INTERLINED WITH THE ENGLISH.)

MATTHEW XX. 1—17.

1. Because of heaven the kingship is like as a house-possessor,

1. *Katuko aryena- mansaro molunta ko buntio,*
 who went out the morning early, that he should labourers get his
mem botu somanda juna, fo asi dolalu sotto ala
 wine-farm for.
weinekunkoto.

2. He agreed with labourers (for) coppers eight,* he them sent his

2. *Afeita dolalu fe koppere sei, a wolu ki ala*
 wine-farm into.

weinekunkoto.

3. He went out of house likewise the hour the third in, he others

3. *Abota bungoto wonyama wate sabbanjangoto, a dolu*
 saw standing nothing-do the market in.

dye beloring kensinke marseoto.

4. He said them to, You also go the wine-farm into, so that

4. *Ako woluye. Alfana ta weinekunkoto, mensating*
 whatever thing is right, I shall it give you to. They went.

fungomen kekuta, ns a di altolula. Ytata.

5. Afterwards, he went out of house again hour the sixth,

5. *Wokola, abota bungoto kotenke wate woronjangoto,*
 and ninth in, he likewise did.

ning konantanjangoto, a wonyong ke.

6. He went out of house hour ten and first in, he others

6. *Abota bungoto wate tang ning kilinjangoto, a do*
 also saw standing nothing-do. He said them to, Why is it
kotengolu dye loring kensinke. Ako woluye, Muneating
 you are standing here day all nothing-do?

albe loring jang tile mumeo kensinke?

7. They said to him, Because man not work give us to. He said

7. *Ykayenko, Katuko mo man do di ntolula. Ako*
 them to, You also go the wine-farm to, that you shall thing get which
woluye, Alfana ta weinekunkoto, fo alsi fing sotto men
 is right.
kekuta.

* Eight coppers or pence are a labourer's daily wages in the Gambia, thus intimately resembling the *denarius*.

8. The evening came what time (or when,) of the wine-farm the mas-

8. *Uraro nata tumamenna, weinekunkola-mari*
ter spoke his overseer to; You shall the labourers call their pay
kumata ala kantibaye; Isi dolalu kili, ye yla jo
give them to; you beginning from the last one even the first to.
di wolula; ibe folola bring labangma ane foloto.

9. Then who came the hour ten and first in, every man

9. *Wotumo menolu nata wate tang ning kilinjangoto, mo-omo*
they pence eight got.

ye koppere sei sotto.

10. The first ones came when, they hoped they shall more

10. *Folomalu nata tumamenna, ykikita ysi lankang*
get; but they also every man they pence eight got.
sotto; barri yfana mo-omo ye koppere sei sotto.

11. They it took when, they grumbled the householder

11. *Ya muta tumamenna, yngungongunta bunti*
good at;
bettola;

12. They said; Those who came last they work done hour

12. *Yko; Wolu menolu nata labangolu ye do ke wate*
one only; but thou them equalledst us to, who have day's
kilinna dorong; barri ie wolu kaniandi ntoluye, menolu nge tila-
heat and distress borne.
kandio ning bataro dunya.

13. But he of them one answered, he said to him; My friend

13. *Barri a wolu-kiling jabi, akayenko; Nteri*
I not evil done you to; you not agreed me with pence eight, eh?
mman kujau ke iye; imam fei mfe kopperi sei ba?

14. What is thy part that take go about your business; I have

14. *Mem mu itati wo muta, ta imuradola; nge*
what given thee to, I will the like give the last ones to also.
men di itela, nsi wonyong di labangmalula fana.

15. It is not right, eh, if I that do which pleases me my own

15. *Aman keku le ba, ni nge wo ke men diata nye mfanna*
goods with? Thy*eye is evil, because I am good, eh?
nafuloluto? Inyu jauyata, katuko mbetteata ba?

16. Therefore last ones shall come first, but first ones shall

16. *Woto labangmalu si na fololuti, barri folomalu si*
come last: because they many call, but they not many
na labangoluti: katuko ye jamalu kili, barri yman jamalu
choose.
tombong.

MATTHEW XXV. 31—END.

31. Of Man the Son comes his glory with when, and his

31. *Adama-dingo bena ala tentofe tumamenna, aning ala*
 angels holy all him with ; then he shall sit his
maleika tilindingolu bey afe ; wotumo asi si ala
 glory of throne upon.
tentola-ganguneto.

32. They shall people all gather together him before, he shall them

32. *Ysi molu bey kaffunyoma anyala, asi wolu*
 separate, as a shepherd his sheep and goats separates in like
tala nyoto, ko sa-kantarla y ala sajiolu ning balu tala nyoto nya-
 manner.

menna.

33. He shall the sheep place his arm great at, the goats also his

33. *Asi sajiolu londi abulo bala, balu fana am-*
 left at.
rala.

34. Then the king shall say those to who are his arm

34. *Wotumo mansa s a fo woluye menolu b abulo*
 great at ; Come ye my Father whom has blessed, Come ye the kingdom
bala ; Alna mfa ye menu barakandi, Alna mansaro
 inherit which is prepared you for since the world was made.
keo men lakurata altoluye kabring dunya dedata.

35. Because I was hungry before, you eat-things (or food) gave to

35. *Katuko nkonkota nung, alye domofingolu dinna*
 me ; I was thirsty before, you drink gave to me ; I was a stranger,
mmindota nung, alye mingo dinna ; nketa luntangoti,
 ye were willing for me ;
alsonta nye ;

36. I was naked (body destitute), before ye clothes gave to me ;

36. *Mbalakensingo, nung alye dunfingolu dinna ;*
 I was sick, ye me visited, I be prison in before, ye came me
nkurantale, alye n kumpabo, mbe bungjauoto nung, alnata n-
 to.
kang.

37. Then the righteous also shall it answer, they saying ; Lord,

37. *Wotumo tilindingmalu fana s a jabi, ybafola ; Mari,*
 when we thee saw hungry, but we thee fed ;
muntuma ntolu ng i dye konkoring, barri ntolu ng i domorindi ;
 and thirsty, but we thee made to drink ?
ning mindoring, barri ntolu ng i mindi ?

38. When we thee saw a stranger, but we received thee ;
 38. *Muntuma ntolu ng i dye luntanding, barri ntolu sonta iye* ;
 and naked, but we clothes gave to thee ?
aning balakensing, barri ntolu nge dumfingolu di itela ?

39. When we thee saw sick or prison in, but we
 39. *Muntuma ntolu ng i dye kuranding fo bungjauoto, barri ntolu*
 came thee to ?
nata ikang ?

40. Then the king also shall answer, he saying them to, Truth
 40. *Wotumo mansa fana si jabi, abafola woluye, Tonya*
 I it say you to, because ye this like did one to who is little
nga fo altoluye, katuko alye wonyong ke kilingmaye men doiata
 these my fellows among, ye it did me to.
nying ndomalu temu, alye ke nteye.

41. Then he shall it say them to also who are his left at
 41. *Wotumo as a fo woluye fana menolu b amarala,*
 Ye shall go far from me ye cursed, go fire eternal to, which
Alsi jamfanna altolu nenditolu, alta dimba abadarinto, men
 was prepared Satan and his angels for before.

lakurata Sentano ning ala maleikoluye nung.
 42. Because I was hungry before, but ye not food gave to me ;
 42. *Katuko nkonkoto nung, barri alman domofing dinna ;*
 I was thirsty before, but ye not drink gave to me ;
mmindota nung, barri alman mingo dinna ;

43. I was strangling before, but ye not receive me, I was naked
 43. *Mbe luntanyala nung, barri alman song nye, mbe balaken-*
 before, but ye not clothes gave to me ; I was sick, I was prison
singo nung, barri alman dunfing dinna ; nkurantale, mbe bung-
 in before, but ye not came me to visit.
auoto nung, barri alman na nte kumpabo.

44. Then they also shall it answer, they saying ; Lord, when
 44. *Wotumo yfana s a jabi, yba fola ; Mari, muntuma*
 we thee saw sick, or else thirsty, or else a stranger,
ntolu ng i dye konkoring, warante mindoring, warante luntanding,
 or else naked, or else sick, or else prison in, but
warante balakensing, warante kuranding, warante bungjauoto, barri
 we not you served, eh ?
ntolu me i batu le ba ?

45. Then he shall them answer, he saying ; Truth I it say you to,
 45. *Wotumo asi wolu jabi abafola ; Tonya nga fo altolu-*
 because ye not it did of these little one to, ye it not
ye, katuko alma ke nying domandingolu-kilingmaye, alma
 did me to.
ke nteye.

46. Therefore, these shall go punishment eternal to, but
46. *Woto, nyingolu si ta jorodiming abadarinto, barri*
the righteous ones shall enter life eternal into.
tilinding-malu si dung balu abadarinto.

THE END.

